

Church Management

JUNE 1954

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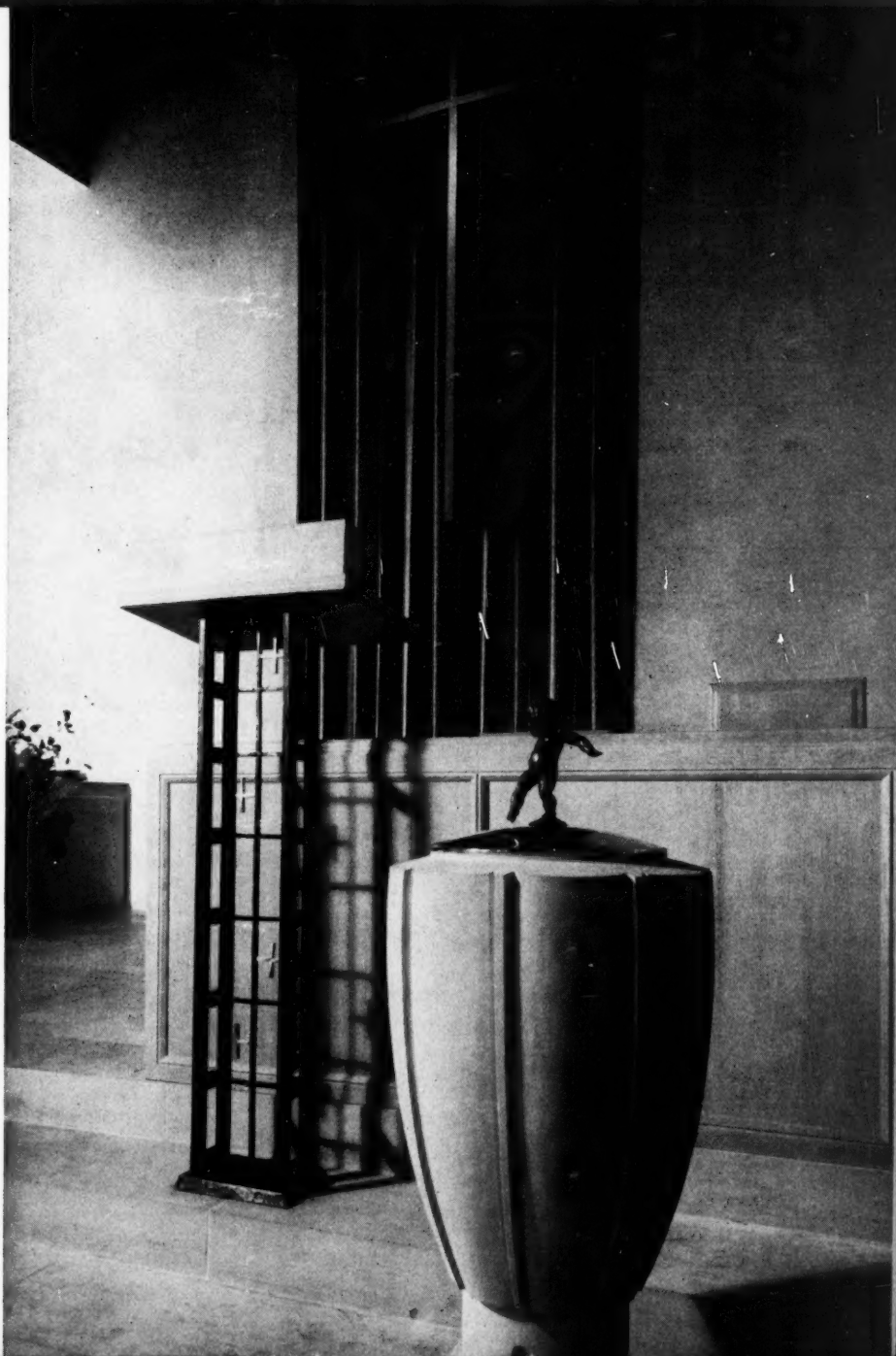
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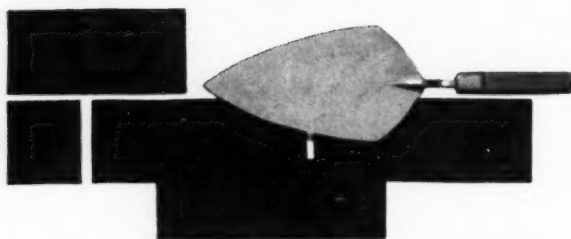
TORONTO, ONTARIO
CANADA

VOLUME XXX

NUMBER 9

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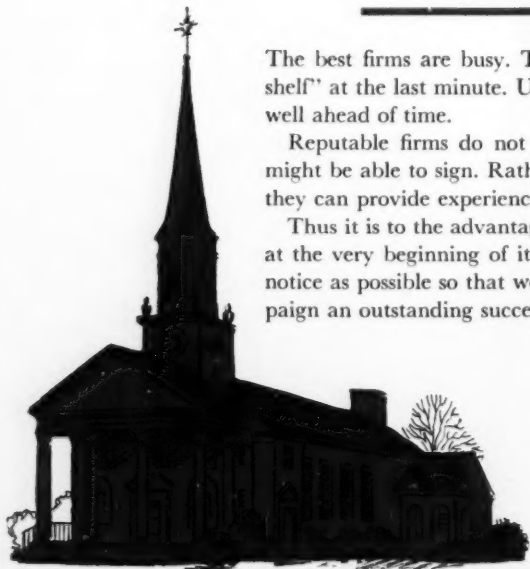
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The light of the whole world dies when the day is done, and the light of the whole life dies when love is gone.

• • •

For a truly happy marriage, affection must become as much a part of the pattern of everyday life as eating and sleeping.

• • •

Man's happiness depends largely upon the satisfaction of his ego.

• • •

Science would be an unqualified blessing to humanity were it not for the sinful propensities of the human mind.

• • •

In the church exclusiveness, snobbery segregation, and such other devices of the devil can ruin young people's organizations and can drive the true spirit of Christ out of the Sunday School.

• • •

When temptation is resisted, when an evil practice is renounced, when a weakness is laid at the feet of Christ as a precious offering—then in such sacrifice in his behalf men always find their deepest joy.

• • •

A new intelligent force is needed in the world—the force of the spiritual—untouched by the influence of special interests, prejudicial attitudes, specific hates, religious intolerance, economic aggression, political ambition, and unyielding ignorance or desire for domination.

• • •

Regardless of conditions, whether good or bad, you must have the courage to live and rear your children with the right concepts of life so that the next generation will be able to reach higher states of self-development and spiritual knowledge.

• • •

Fear of what others may think, fear of criticism, fear of competition, fear of loneliness, fear of facing the truth, fear of change, fear of making decisions, fear of assuming responsibility, fear of incompetence, fear of uncertainty, fear of the future, fear of disease, fear of physical suffering, fear of old age, fear of death, and countless other fears have ruined the lives of millions in every age.

• • •

It is absolutely essential, if you would get the most and the finest out of life, that you learn to conquer fear in all its aspects.

Church Management: June, 1954

Editorials

Catholic Protestant Switch Over

THE Massachusetts Council of Churches has issued a seven page release challenging the accuracy of the *Christian Herald* survey of the switch of Catholic members to the Protestant churches and vice versa. This survey conducted by the *Herald's* editor, Daniel A. Poling, has become a center of a public controversy between the Protestant and Catholic press.

The report by the Massachusetts Council, written by staff member Glen W. Trimble, feels that Dr. Poling's survey is unfortunate, incomplete, and inaccurate.

It is unfortunate for the appraisal of membership gains should be appraised dispassionately and this release has stirred the flames of controversy. The proposition is presented in these words:

"It would be comforting to believe that we are winning three or four former Roman Catholics for every former Protestant going over to their faith. Why shoot Santa Claus? The second temptation arises precisely because controversy has begun to flare. The bystander, comforted by the smug feeling that at least he knows better, can enjoy watching "them" fight. Finally, and this is a temptation currently rampant in our social and political life, is the compelling urge to subordinate considerations of ethical and intellectual responsibility to the demands of group loyalty—my country, my party, my church—right or wrong."

The release considers the *Herald* survey as inaccurate and incomplete. The forms of the survey were mailed to 25,000 city ministers, in twenty-two cities. That is a false basis to start with. The Catholic-Protestant controversy waxes strong in city areas. Rural areas have not experienced the heat of present inter-faith controversy.

Only 2,219 clergymen out of 25,000 replied to the questionnaire. This is a ratio of only 8.9%. Any one experienced in such surveys will know that this is a small

return. This is especially true when you recall that the survey was made by an old historic Christian publication, by a well known editor, and addressed to Protestant clergymen.

From the returns of 2,219 reporting clergymen, about 1% of the clergymen serving Protestant churches, Dr. Poling estimates that 4,144,366 Roman Catholics have recently turned to Protestantism.

The release from the Massachusetts Council of Churches suggests:

"Despite of these temptations, the course of vocal or silent consent to a faulty view is neither good morals or good sense. What Dr. Poling has really proved is that none of us, Catholic or Protestant, knows very much about the 'two way transfer street' between these wings of the Christian faith. The press and public reaction indicates that many of us would like to find out. Why not, then, instead of using the *Christian Herald* as a springboard for diving into religious controversy, regard it as a faulty and inadequate venture in a field where all of us would benefit from careful, intelligent, cooperative exploration."

With this, *Church Management*, agrees.

Just Suppose !!

JUST suppose that in 1913-14 the Borah-Lafollette-Norris combination in the United States Senate had been strong enough to defeat the entry of the United States into the first world war. What would have happened? Would Germany have defeated England and France and today be the master of Europe? Or would Russia and Germany be fighting the matter out among themselves? Would our nation be better or worse than it now is? Would the world be better or worse?

Just suppose that in 1941 the maligned isolationists had put up such a fight that persuaded our leaders to keep out of World War II. Would Pearl Harbor have



LAST SUPPER MOST FAMOUS OF ALOIS LANG'S CARVINGS

The recent death of the world's most famous ecclesiastical wood carver, Alois Lang, recalled for many his interpretation in wood of Leonardo da Vinci's masterpiece "The Last Supper". Death came at 82 for Mr. Lang, who was for 50 years the master carver of the American Seating Company. He came to the United States in 1890 from Oberammergau, Bavaria, where both he and his cousin appeared in the Passion Play.

The picture on the left shows Mr. Lang, while still an American Seating Company employee, working on his carving of "The Last Supper."

happened? Would Japan have control of Asia? Would Russia have stopped Germany? Would our nation be better or worse than we are? Would the world be better or worse?

Just suppose that in the early part of 1950 the advisors of President Truman had seen the true consequence of a police action in Korea and we had not sent an army to that land. Would Korea be better off or worse? Would China be better or worse? Would the world be better or worse?

Now comes Indo-China. With the conclusions drawn from the three earlier conflicts what will be your guess? Will we help the world by protecting French Colonialism? Will the United States be seen by Asians as an unselfish party fighting for freedom or a new oppressor? Will the result be an unsatisfactory draw as in Korea or a victory over Communism? Will Indonesians be better off than before? Will the United States emerge with added strength?

Will the world be better or worse?

When you answer all of these questions, do you vote for an Indo-China war?

Educational Building Claims Floor Space

THIS column has intimated a number of times the need of increasing the floor space to be used for Christian education. The comments are evidently in line with the trend of church building. A generation ago probably 75% to 80% of the money spent for a new church building went into the worship unit. That trend has been stopped and nearly reversed.

We recently contacted 250 churches which have building programs. 105 of these churches replied to

our inquiry. Fifty-four of these are building, or have recently completed both worship and educational (and social) units. The total cost of the worship units was estimated at \$8,842,000; the total for the educational and social unit was estimated as \$8,168,000.

When you consider that the cost of the higher ceiling worship units costs nearly twice as much and the educational rooms you can visualize that the Protestant churches definitely are building for education.

Many churches have reduced the size of nave and plan to have two Sunday morning services so that more money may be invested in good educational facilities.

This is one of the brightest tendencies in church building today.

Supreme Court Gets Church Labor Issue

Washington, D.C.—The United States Supreme Court has been asked to decide whether the Fair Labor Standards Act violates the religious freedom clause of the Constitution when applied to a religious organization.

A petition for a review of a lower court ruling has been filed by the Pilgrim Holiness Church of Indianapolis. Secretary of Labor James P. Mitchell is named as respondent.

The Secretary of Labor had obtained a decree in the U.S. District Court at Indianapolis enjoining the Pilgrim Holiness Church from allegedly violating the minimum wage, overtime and record-keeping provisions of the act.

The church group then won a dismissal, but the judgment was reversed by the United States Court of Appeals. The denomination is now petitioning for a reversal of this adverse judgment.—R.N.S.

The Paradox of Judgment

ALBERT D. BELDEN*

IN this series we have looked at the paradoxes of The Kingdom, of Joy and Suffering, of Love and Severity. There are quite a number more in the teaching of Our Lord. There is the paradox of Acquisition, the paradox of The Easy Yoke and the Light Burden, of Greatness by Service. There is the profoundest paradox of all—the "Paradox of Life." "Whosoever shall lose his life for my sake shall find it." And there are others. We will close this short series by looking at the remarkable parable of Judgment given to us in Saint Matthew, Chapter 25.

"I was in prison and ye visited me." There would be nothing but a clear simplicity in these words were it not for the fact that they are spoken by a judge to prisoners. It is the context of this sentence which fills it with such strange depths of meaning.

The nations of the earth are arrested in their headlong course and arraigned before the judge of all the earth—the Son of man, the Christ. The vast array of prisoners before him are divided into sheep and goats—the innocent and the blame-worthy. Then the judge reveals his standard and criterion of judgment. He says to the 'sheep': "I was a prisoner and ye visited me," and presently again to the 'goats': "I was a prisoner and ye visited me not."

Here is a strange judge indeed—and a strange Assize! It is perhaps natural for a judge's thoughts to run upon prisons, but for a judge to identify himself, and so closely, with 'prisoners,' is another matter.

The interest of the judge in each prisoner is not merely sympathetic; there is a personal identification. The judge's well-being is somehow bound up in the prisoner's well-being. It is not that the judge seeks merely to administer justice. The justice he is seeking is no cold administration of law—it is the full justice of love's concern for the spiritual condition, and if need be, reclamation of each prisoner.

Here lies the great paradox—a judge arraigning sinners, yet stating a prin-

ciple of identification of himself with the prisoner in the dock. This robs his assize of all similarity to the dread tribunals of the world, and turns it instead into the atmosphere of a home wherein the father-judge grieves over his ill-doing child and suffers with and in and for him for his salvation. So from the judgment, thus presented by our Lord, emerges not disaster, not final and hopeless calamity, but instead limitless hope and victorious salvation.

The fact is that historically the Church has been timid of doing full justice to the principle of identification Jesus here pronounces. Though in its best legends (Saint Christopher, etc.) it often showed the Christ revealed in the needy persons relieved or served by saints, it could not carry the principle on to heretics and the wicked.

"Inasmuch as ye did it—did it not—unto the least of these, ye did it—did it not—to me." We have no right whatever to limit that identification of the judge as being concerned only with prisoners, the hungry, the naked. Jesus could not mention all the plights men fall into. By using the term 'prison,' however, he did identify himself with the sinful and criminal as well as the unfortunate. Therefore his identification of himself with needy and sinning humanity carries over to the 'goats' he condemns to disciplinary treatment. Indeed how far short the Church has fallen of recognizing the principle as operating even among the unfortunate and innocent. It has been so easy to condone the cold laws of the land and leave the prisoner to his fate; to accuse the naked and hungry of deserving their misery, and to leave vast numbers of them to suffer as though Christ were not suffering in and with them!

What a social revolution would begin if Christians really began to follow Christ in his identification of himself with first the needy and then the sinful elements of human society!

Now there is only one possible line of reconciliation of this paradox of Judgment. It is essentially the same issue as, and fundamentally a capital instance of, the paradox of Love and Severity treated in the previous article.

The punishments deemed necessary by the Divine Judge can be only remedial in their nature, and not finally catastrophic or endlessly vindictive. At the risk of repetition we note again that the adjective qualifying 'fire' as punishment for the 'goats' in Matthew 25 is the word *aeonian*—eternal fire, and that means fire which has a perfect purpose—cleansing, correcting, healing flame.

This 'eternal fire' is not, of course, to be confused with the products of earthly combustible fuels—it is not a physical burning of the body. It is rather the visitation of a great burning remorse of shame, mellowing into an all-devouring penitence of the recalcitrant soul, the product of a Divine re-education. It is the soul-surgery of Divine Love working out its tender but remorseless judgment for the reclamation of the sinful. Nor must this action of the Divine Spirit upon the human be regarded as merely a post-death operation. Even of Saul the Pharisee it was said "it is hard for thee to kick against the goad," though perhaps the reality of 'eternal fire' has never been more terribly expressed than in that autobiographical poem of Nietzsche's contained in his "Zarathustra:"

"Away!
There fled He surely,
My final, my only comrade
My greatest foe
Mine unfamiliar
My hangman—God.
Nay!
Come Thou back!
With all thy great tortures
To me, the last of lonesome ones,
Oh, come Thou back
All my hot tears in streamlets trickle
Their course to Thee.
Oh, come Thou back.
Mine unfamiliar—God!
My pain,
My Final bliss!

Surely, never was there a more real hell than that. It is a hell not to be compassed by any material means. Yet such spiritual agony of returning life in the soul is truly the merciful work of Divine Love. The paradox is resolved.

This, of course, is no modern inter-

*Congregational minister, London, England. Author of "Pax Christ," etc.

pretation. Space would not permit me to quote the illustrious divines and theologians of all the great Christian churches, Catholic and Protestant, Anglican and Free Church, who from the earliest days have insisted upon this fulfillment of the Divine Love in the ultimate judgment of the sinful. I must content myself with a few impressive testimonials from high authorities in their respective Churches:

Martin Luther, 1546:

God forbid that I should limit the time for acquiring faith to the present life. In the depths of the Divine Mercy there may be opportunities to win it in the future state.

Dean Church (Anglican):

I should be disloyal to Him Whom I believe in as the Lord of Truth if I doubted that honest seeking should at last find Him. Even if it does not find Him here, man's destiny stops not at the grave, and many we may be sure, will know Him there who did not know Him here.

Dean Stanley (Anglican):

To the Council of Constantinople

the clause which speaks of 'the life of the world to come' must have included the hope that the Divine Justice and mercy are not controlled by the power of evil, that sin is not eternal (everlasting) and that in that 'world to come' punishment will be corrective and not final, and will be ordered by Love and Justice.

And finally, two Congregational and one Baptist verdicts:—

Rev. R. W. Dale, D.D. (of Birmingham):

The traditional theory of the endlessness of sin and suffering has lost its authority.

Rev. P. T. Forsyth, D.D.:

Punish a man for his sins—that is just; punish him for ages, that may be just; but make no end of punishing him—that is not just. The only justice to a sinner is to make his punishment of such a nature as not simply to torment the man but to drive him back to the way of God.

Rev. Samuel Cox (Baptist), who wrote a book *Salvator Mundi* in which he said:

The main object of this book is to encourage those who 'faintly trust the larger hope' to commit themselves to it wholly and fearlessly by showing that they have ample warrant for it in the Scriptures of the New Testament.

Who of us can stand before this Judge of Souls? For if we accept his standard of Judgment here set forth in his identification of himself with sinners, how far have we satisfied that standard? To what degree have we identified ourselves with the Christ in every man?

We may well be grateful, therefore, as we realize our own inevitable condemnation, that he stands by us too—refusing to let us go—judging our failure inexorably but claiming us just as certainly as our Saviour whether we be judged ready for immediate bliss or for the more gradual refinement and reclamation by his cleansing fires. Let us praise God that the Fire and the Love are both his. "Our God is a consuming fire" but "His blood speaketh better things than Abel's," for "God is Love."

IS YOUR CHURCH PROTECTED?

Notes on Church Insurance*

THE greatest number of church fires of known origin start in the heating plant. There are several reasons for this.

1. The heating plant is usually located in the basement beneath the church and as a rule it is not cut off either horizontally or vertically from the rest of the building. The heating plant should be located outside the walls of the church. In any case, it should be enclosed in a room with at least one hour fire resistant walls and ceiling, and with a standard (self-closing) fire door at the opening into the remainder of the basement.

2. Frequently in very cold weather furnaces are forced beyond their capacity. The system may be too small, or there may be too late a start and too great haste to bring up the temperature for Sunday services.

*This article presents extracts from a booklet on this subject issued by the Standing Committee on Insurance, United Church of Canada. While figures, estimates and some terms are based on Canadian usage practically every item can be easily interpreted in United States practices. The article is published with the approval of the committee mentioned above.

3. A prime source of trouble has been, and is, the entrusting of the heating system to an incompetent person.

4. Maintenance neglect is responsible for many fires. Before use in the fall, the furnace itself, pipes, ducts and chimney should be thoroughly cleaned. If oil or gas is burned or an automatic coal stoker used, approved types, both of burners and of automatic controls, should be installed and these should be carefully inspected by a trained man, at least annually, in the fall. If heating is done by steam, care must be exercised to keep water at a proper level in the boiler.

Auxiliary Heating If Any

An extra charge is included in the rate where auxiliary heating equipment is used to supplement the capacity of permanent heating equipment.

This practice should be avoided where possible.

Churches That Are Heated by Stoves

Many churches in rural areas are heated by stoves and, as a general rule, have long stovepipes connecting with the chimney. Stovepipes should be carefully inspected and, if deterioration is present, such pipes should be replaced.

Stoves should be set up at a safe distance from walls (at least eighteen inches) and stovepipes should be at least ten inches from combustible walls or ceilings. Stovepipes, passing through partitions or ceilings, should be in proper thimbles, giving at least ten inches clearance from combustible material.

Chimneys

Next in importance as a fire cause is the defective chimney. This is a construction feature and prevails as a hazard in the basement and upper portions of the church. The trouble with the chimney may be due to its inadequacy for the system to which it is attached. Forcing any kind of heating system will eventually bring to light any defect in the construction of the chimney. The chimney may have floor beams built into it, or again, its weakness may lie in the aggregate of the mortar used in its construction, i.e.,—mortar with too much sand and not enough cement. All new chimneys should be constructed with a tile flue lining. Failure to properly clean chimneys at suitable intervals, is also a source of fire danger.

Electric Wiring

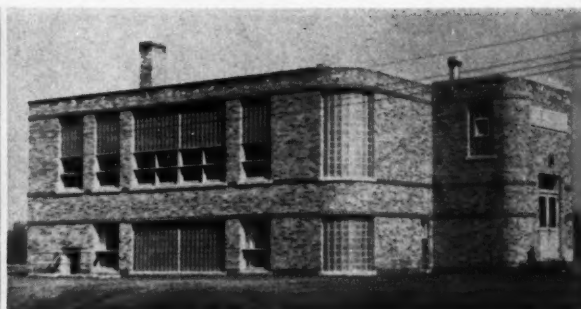
Defective electric wiring is another principal cause of fire in churches. This is often due to alterations and additions made subsequent to original installation. It is a difficult matter to control in a church because of its frequent use for entertainment and affairs for which special lighting is required. Temporary extensions for this purpose turn

(Turn to page 67)



TRINITY LUTHERAN SCHOOL, ST. JOSEPH,
MICHIGAN

An eleven room school erected in 1953 at a cost of \$700,000.



SAINT MARK'S LUTHERAN SCHOOL, NEW
GERMANY, MINNESOTA

A two-room school erected in 1946

A school maintained by a congregation or parish is properly termed a parochial school. Roman Catholic, Lutheran, and some other Protestant schools are parochial. If operated by an association of Christian parents, as is common with the Christian Reformed and some other Protestants, it is a Christian school, but not parochial. The philosophy of education, except for difference in doctrine, is substantially the same in both cases.

The advocates of non-parochial Christian schools hold that the general education of the child is the obligation of parents, not of the Church. The proponents of parochial schools believe, on the basis of Holy Scripture, that the Christian education of the child is a unitary process, spiritual in all its aspects, and a joint responsibility of home and church. They do not hesitate, therefore, to accept the formal Christian schooling of their youth as the business of the Church and the obligation of all church members, nor to obligate the teachers to accord their students "also a thorough Christian education and training in the common school branches of learning, according to a course of study adopted or approved by the congregation." (Quoted from the formal call of a Lutheran parochial school teacher.) Like the rest of his obligations, this duty is conferred upon the teacher in the name of God "and in the exercise of the authority with which he has vested his Church on earth." (Same source.)

Relationship between Church and School

Being parochial, the school is an agency of the congregation, used by the latter to perform its public ministry, just as it uses the pulpit, public worship, and other forms of soul service. The objectives of the school are, therefore,

*Secretary of Schools, The Lutheran Church—Missouri Synod

THE IDEA BACK OF

Lutheran Parochial Schools

A. C. STELLHORN*

none other than those of the congregation, and these are prescribed or implied by the Lord in Holy Writ.

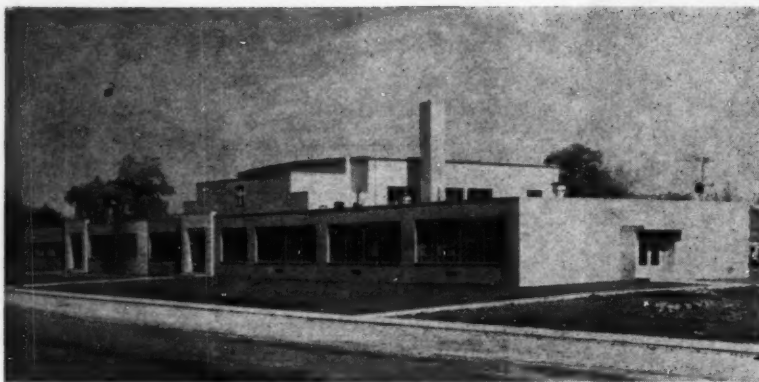
A church denomination or local congregation consists of people who hold the same religious convictions. They believe them to be the correct interpretation of Holy Scripture. They find in them their greatest temporal and eternal comfort and benefit. Therefore, they propagate their Biblical views for the welfare of others, and wish particularly to impress them as a lasting heritage upon their children.

Such adherence to, and propagation of, a particular faith or creed is commonly known as "sectarian." It is the manner in which churches operate—in fact, the only way in which they can operate or exist. The Bible teaches indeed but one Christian religion; but a common interpretation of the Bible in every detail just does not exist. When we speak of the impact of the churches upon the morals of the nation, or the lack of it, we mean the aggregate influence of the various denominations, each in its own way, according to its creed—in other words, "sectarian" influence. There is no state church in America, fortunately, and no established American religion. Non-sectarian religion can and does exist, but it is at best a non-descript moral conviction. The minute it transcends the purely moral tenets of Scripture, as in the churches, and professes any doctrinal basis for such

tenets, it becomes creedal and "sectarian."

When the Continental Congress stated in its Ordinance of 1787: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged," it had in mind the schools of its day, which were almost exclusively religious church schools, and as such sectarian; for tax-supported public schools did not yet exist. These were introduced in the quarter century of 1825-50. In 1787 the early Lutheran synods in America had far more schools than congregations; and this was true, no doubt, of the Roman Catholics, Episcopalians, and other denominations. The Continental Congress provided that, in the Northwest Territory (Ohio, Indiana, Michigan, etc.) these church schools "be forever encouraged," the same as in the east, in order to promote "good government and the happiness of mankind" by means of "religion, morality, and knowledge," in that order of importance.

Upon the introduction of public schools, that type of "religion, morality, and knowledge" could be continued only in church schools, namely, a creedal religion, a morality inherent in a creedal religion, and knowledge not only of temporal and material things, but of God and man and their temporal and eternal relationship as well. The



ZION LUTHERAN SCHOOL, BAY CITY, MICHIGAN

A five room school, erected in 1949 at a cost of \$325,000.00

public schools, necessarily serving every shade of religious conviction, could not possibly be sectarian, or promote denominational beliefs, and cannot do so today. They cannot teach either the Christian or any other doctrine, as can a denominational or other religious school. They must maintain an impartial stand on all religious faiths. This has tended toward the exclusion of religious considerations, and led in large part to a philosophy of materialistic secularism, in which the true God and his Bible message to man, particularly his message of salvation, is ignored and, by atheistic teachers, contradicted or ridiculed. It is a situation about which the many fine teachers or educational leaders of definite religious convictions can do little or nothing.

Nor can the public school remain even neutral in matters of religion. Where one religion is banned, another is bound to take its place. Man is never non-religious. James A. Pike, Dean of St. John the Divine Cathedral, New

York City, asserted this truth in his lecture on "The Task Which the Secularization of the Public Schools Presents to the Church" (May 22, 1951), in which he said:

"The Supreme Court has proceeded on the assumption that to exclude religious instruction in the schools is to achieve a *neutral* situation to which parents or clergy can add whatever additional information or 'bias' they may wish. Actually, however, it is not possible not to teach religion in the public schools. It is not possible to teach anything without a perspective, and perspectives are not in the nature of data, nor are they capable of proof. A perspective or worldview is a religion. Humanistic secularism is exactly that."

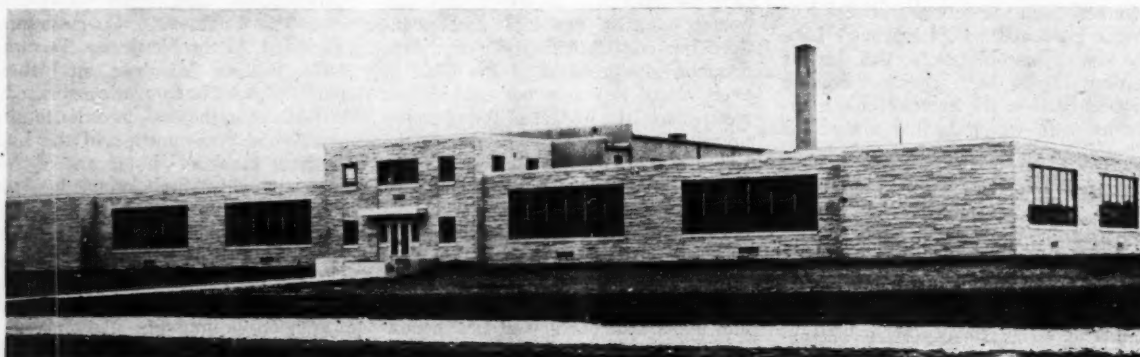
Since no solution to this problem has been found, and probably never will be, despite the most earnest efforts, we have those churches that, without malice toward the public schools, go to the expense of maintaining their own schools,

in addition to supporting the public schools like everybody else.

Lutheran Schools

Among Protestants, where an increasing number of parochial or parental schools are being established, the Lutheran Church—Missouri Synod has the largest system of elementary and secondary schools. Its gain of 40,007 pupils and 1,004 classrooms during the past ten years is a sizable school system in itself. During the present school year, its congregations operate 1,302 schools with an enrollment of 113,429 pupils in charge of 3,693 teachers (about thirty pupils per teacher). In the larger centers, the same congregations also maintain ten high schools with an enrollment of 4,579 and 213 teachers. The cost per pupil is somewhat lower than in the public schools in the same area, and the contributions per communicant member are quite moderate. Yet, in the aggregate the operating and building costs of the school system run into the millions annually. The Michigan District, one of thirty-two in North America, is paying 356 elementary school teachers a total of \$1,007,668.90 in salaries alone this year. For the entire Synod, the salary figure is about ten million per year. Building and maintenance expenses must be added. Since 1946 these congregations have erected or rebuilt over 600 school buildings, several of which are shown on these pages. Also the high school expenses are additional. What is more, several studies have shown that congregations with schools contribute more liberally toward extra-congregational or synodical purposes, such as missions and the training of pastors and teachers. State aid is refused as a matter of principle. The rule is to include a parochial school in the congregational budget, to which members and other patrons make free-will offerings.

(Turn to page 58)



CENTRAL LUTHERAN SCHOOL, NEW HAVEN, INDIANA

A consolidation of three former schools of neighboring congregations

Learning Team Work

EDWARD L. R. ELSON*

"He must increase, but I must decrease."

—John 3:30.

WHEN I first came to Washington I was taken to lunch on separate occasions by two Admirals of the Navy who had long experience in this Capital City and in this church. The counsel they imparted I shall never forget.

Among the constructive suggestions the first Admiral said, "You concentrate on the big things. Get a good minister to be your executive officer and share in administrative and pastoral duties and let us laymen do the laymen's work. You do the preaching, praying, writing, and policy recommending. Moreover get out of Washington some of the time. You can do good work here for nine or ten months, if you get away some weeks during the year. You just need a change both of climate and perspective if you are to be effective."

The other Admiral made an even more telling comment: "There's a lot of glamour about this city. It is sometimes stimulating and thrilling; occasionally it is depressing. People here flash across the stage of national and world affairs for a while—then recede, sometimes disappear. Don't take them too seriously and don't take yourself too seriously. People here have deep needs. They need the Gospel and they need God."

I shall never forget these words. All of us who are here today, are here because we believe in God and through Christ we are finding Him. In this city we need that God-implanted hunger filled by Him alone. We need God for his own sake, but we need God also for our own sake because we must live and work with one another.

No other Old Testament story is more familiar than that of David and Goliath. We all remember the famous battle, but do we all remember the sequel? Saul, returning with his troops, expected to be received enthusiastically by his grateful subjects. The villagers did give him credit for slaying thousands of Philistines, but then they exulted in the fact that David had killed ten times as many. The account says, "The

women sang to one another: Saul had slain his thousands, and David his ten thousands." Was this the gratitude the people had for Saul's victory? Saul was infuriated, pushed into second place in their esteem by a youth who had simply been adept and lucky with his sling shot. Most people find it difficult to take second place, especially was this true of a tribal chieftain 3,000 years ago.

But Saul was not the last one to find it hard to take a subordinate place or even an equal place. Sooner or later life forces everyone to accept an equal or subordinate position. One day you discover that a brother or sister or son or daughter has been more gifted or successful than you yourself. Maybe you are known simply as the brother or sister or successor or antecedent to someone else who is more renowned or successful. Or perhaps you have been on a football squad of fifty or sixty men where only eleven can be considered the varsity and only one the captain—and you are not one of them. Or, having made the varsity, you are not the one on whom the coach bases his formation and plays. Has such an experience pained you, galled you, literally made you sick?

As life moves on, similar experiences test the fibre of character. It is not easy to see the intruding youngster take over the business, or the captain become a general, the village lad assume the presidency of a corporation, or a new voice become effective in the pulpit.

And with the passing of time most mothers and fathers must watch some stranger enter the family circle and take first place in the life and affection of a child. That is what a marriage means—second place for father and mother, and first for some young newcomer.

"The people people own by birth
Are often very queer.
The people people work with best
Quite shock your first idea.
The people people choose as friends
Your common sense appall,
But the people people marry—they're
The queerest ones of all."

Thousands of people just cannot face this problem. Saul and his spiritual successors, however well they may play in

first place, lamentably fail in second or third. Some men and women openly refuse to surrender their primacy, will not work or serve unless they can be at the center or at the top. Some persist in making a scene when they are asked to do anything in which they are not the focus of attention. Some people just cannot bear to see another win where he has lost, succeed where he has failed or carry to fulfillment what another has begun. Some make the adjustment of acknowledging another's successes but only with inner rebellion and a harbored resentment. A person in public life—the politician, the executive, the journalist, yes even the minister—who cannot gracefully honor the achievements of another, and accept an equal or inferior position without jealousy and resentment is on his way to becoming a sick personality. If the toxins are not removed by the grace of God and a new outlook provided, such a person—harboring grudges, jealousies and resentments—will become a pitiful, disintegrated, distorted, unchristian personality.

Saul, unable to accept David's success, threw spears at him. In our more developed culture Saul's successors hurl bits of slander. Most malicious gossip flourishes because someone bears resentment about another's achievements.

Perhaps the worst aspect of those who cannot subordinate themselves or cannot endure defeat is seen in the conduct of those who, in defeat, vent their anger on innocent bystanders. The humorist who struck off "The Cradle Song of a Golf Widow" has described the state:

"Hush-a-bye baby, pretty one, sleep,
Daddy's gone golfing to win the club
sweep,
If he plays nicely (we hope that he
will!)
Mother will show him the milliner's
bill.
Hush-a-bye baby, stay close in your
cot,
Daddy's come home and his temper
is hot;
Cuddle down closer, darling of mine.
Daddy went round in one hundred
and nine."

*Minister, National Presbyterian Church, Washington, D. C.

Here is a problem: how can we step down, subordinate ourselves without irritation or resentment, and become effective on the teams of life? Much of successful living turns on this. People who do not learn to play on a team are always trying to adjust the universe to their own little world. Such personalities get into trouble because the universe will not budge. People who find their place on a team and play well their own part live effectively.

Sometimes team mates are real and visible; sometimes they are invisible—people who have made contributions and then moved on in life, but without whom we could do little. The successful commander requires dependable subordinates and the successful subordinate must have faith in his leader. Even the stars on a team must take a subordinate place to the whole team.

II

The purpose of life is not to win over another or to occupy first place. The purpose of life is to make our own distinctive contribution to history—be it small or great—and to develop for ourselves a personality worthy of eternal survival.

Here are some suggestions for managing this aspect of life:

1. First, contribute your own talent to the common good. In all the millions of people in the world there is no one just like you. You have something to contribute which no one else can possibly contribute. The capacities you possess are not your property but were given to you by God—to use to His glory. And thank God you can use them.

Perhaps you may even make contributions not properly attributed to you.

Some years ago now a distinguished minister came to our church for a special occasion, and his message was received with great enthusiasm by all who were present. Only four persons in the entire gathering recognized that a large part of his sermon was a verbatim extraction of a sermon I had preached and later published. He shouted in places where I had been very quiet and gestured where I had remained calm. His was a forceful deliverance. Perhaps this address had been repeated by him so many times that my text had become his own expression. And why should he not have used that message? If what was said was worthy, it was given to me by God and should be anyone's property.

We all have something to give—to give in our own way. Some are talented as writers, others as speakers, executives, technicians and laborers. Only once in a generation does such a versatile man as Winston Churchill appear. Life is a symphony in human personality and each instrument and talent is needful in the harmony which the great

Conductor, God, can bring to life. So, too, in our national life it is harmony, not agreement, that our times demand: a fusion and merging of persons and interests into the music of a new world that this epoch demands. The nation too can be like a symphony: of white and black and red and yellow men; of Protestant, Roman Catholic and Jew; of Democrat and Republican blended into one national symphony full of harmony and power. Every element contributes its part to the whole.

2. Be willing to accept gracefully the exaltation of another—even the subordination of one's self. Most people, but not all, are stronger than others in some area. But a character that is worthy will always yield honors to another—for in this itself there is honor.

There is a remarkable monument on a midwestern university campus, erected in honor of a student who had never won a prize or an election, whose scholastic grades averaged B; who went out every year for football but never made the team or participated in an important game. During World War I he served in the Medical Corps and was killed trying to rescue a wounded man under fire. The French conferred a Croix de Guerre on him. His university put up a monument the inscription on which we do well to ponder: "He played for years on the scrubs, but he never quit."

Be willing gracefully to see another elevated.

3. Be forgiving with another's mistakes. Only little people are unforgiving and only little people are unwilling to ask forgiveness. If you live with or work with another, and a hurt or sin has been committed against you or by you, never harbor the injury or the wrong; never repress it. Be big enough to ask forgiveness. And if you are the injured, be big enough to grant forgiveness. Then, if you would live well, never, never, in all your days, mention the injury or hurt again. Remember, too, that in reply to the question as to how many times one must forgive, our Lord said, "Not only seven times but seventy times seven."

4. Believe in your work—however great or however humble. If it is inconspicuous, even routine—remember that your job is always serving some higher end and purpose. Work faithfully and energetically. Be a steward over a few things, and leave the rest to God if you would be ruler over many.

5. Be committed to a higher loyalty than yourself. The worst kind of idolatry is the worship of oneself. Life is only held together by human beings harmoniously related to each other and committed to a reality above and beyond themselves. We are never entirely self-sufficient; only God is ultimately sufficient for us.

More than twenty years ago a couple

in my parish came to me in deep distress. The man was threatening suicide. He had already been pulled out of the Pacific Ocean. Later he was rescued from a room with the gas on. For several years I had his pistol locked in the church to prevent his destroying himself and his family. Then, through many heartaches and great patience this couple came to know God as they had not known him before.

At the turn of this year this friend wrote me an inspired letter, one paragraph of which I shall share with you:

"No one, I believe, but you know how far apart we were, but God through his constant, gentle, loving persuasion has changed that, and in all that is truly truth we are one indeed. Oh, we have many differences of opinion as to how and where and when, but in the face of the final question 'who,' all differences melt away—and humbly we ask him to guide us—for, after all, in all things, what we want is that his good and perfect will and way be made known to us, that we may unobtrusively but wholly serve his children and be his disciples."

Let Jesus Christ be exalted and take the center and there is no question about any other relations.

John the Baptist was a powerful spiritual leader. He had his own disciples. When they saw the crowds move to Jesus whose insight and winsomeness surpassed John's, they were full of resentment. But John, himself, completely free of bitterness and envy, possessed a spirit that was selfless and magnanimous. "Did I not tell you this is what I wanted—and this fulfills what I promised? For any good we do, comes not of ourselves, but of God working in us. All that is happening is right. I exalt in that my work has made Christ's possible. From now on He must increase; but I must decrease."

That is a good Scripture verse to put at the center of all our relations. Let each of us put Christ at the heart of life and remember in all our endeavors that "He must increase, but I must decrease."

WHAT CHRISTIANITY MEANS

In the Home, Kindness.
In Business, Honesty.
In Society, Courtesy.
In Work, Thoroughness.
In Play, Fairness.
To the Unfortunate, Pity.
To the Fortunate, Congratulation.
To Sin, Resistance.
To the Strong, Trust and Good Will.
To the Weak, Help.
To the Penitent, Forgiveness.
To all Men, Reverence and Love.
To God, Worship and Service.

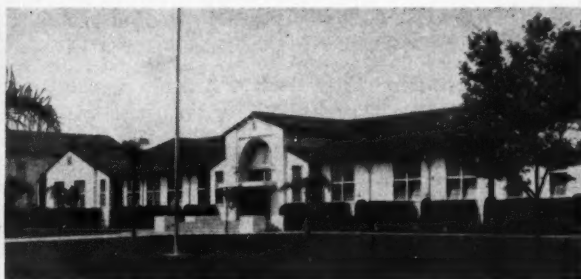
—CHARLES F. BANNING
Norwich, Conn.

To Educate the Whole Man

KELD J. REYNOLDS*



NEW ADVENTIST ELEMENTARY SCHOOL
Reading, Pennsylvania



MAIN BUILDING, LYNWOOD ACADEMY
Secondary School, Lynwood, California

THE Seventh-day Adventist denomination operates its own system of schools because it considers Christian education the most effective medium in which to nurture in children and young people those vital spiritual values which have their origin in God, and are revealed in the Bible, and are exemplified in the life and service of godly men. Through Christian teachers the church seeks to direct its children into a transforming relationship with God, and then to help them discover and prepare for suitable occupations through which to channel their Christian ministry and their service to humanity.

The Philosophy of Education

Educational systems owe their existence to the need for organized and directed learning experiences, shared by teachers and students, and based upon an accepted philosophy which colors both method and content. The Christian philosophy of education, as Seventh-day Adventists understand it, and as they seek to interpret it through their school program, may be said to have five predominant characteristics.

1. *Christian education seeks to educate the whole man.* There are, peculiar

to Christianity, certain basic truths and resultant values, insights and loyalties. When these are accepted as a way of life, they bring fulfillment and that personal wholeness which in the Bible is called godliness. Adventists very much want their children to have this wholeness. To that end they want religion in education, as a penetrating and inseparable ingredient, to give to the instructional program and environment the unity and direction needed to build Christian men and women, and to restore in man the image of his Creator.

The arts and sciences fall into place against this perspective. They are essential elements of the educational conglomerate, to be cemented together by a Christian philosophy if men are to grow morally strong and become spiritually mature in the educational process.

2. *Christian education brings God and man together.* Adventists seek from their children a personal commitment to Jesus Christ as a personal Saviour. They believe that spiritual and moral values are perceived and exemplified in the life in proportion to the closeness of one's relationship to God. An outward correctness of behavior may be achieved through cultivation or the power of the will, but the godliness which the church wants to see in its children demands a change of heart, a

renewal of the mind, and a new life altogether, achieved and lived in the power of the indwelling Spirit of God.

Adventists seek to encourage and assist the development of Christian character through a learning environment in which the teachings and example of Jesus Christ are upheld before children and young people in terms of their progressive maturation. Through instruction and a carefully arranged program of worship and service the Christian teacher seeks to make experimental Christianity real and attractive to young people.

3. *Christian education reveals God's hand in human affairs.* In Genesis man's story begins in majesty and in the last book of the Bible the restoration of that majesty is described. In between, God directs the affairs of men. Through all the complexities and frustrations and glories of history runs one inevitable divine purpose—the ultimate triumph of God and the redeemed. This concept of man's origin and destiny and of his place in history gives the Christian his orientation in the contemporary world. It provides him with a sense of values, of direction, of personal worth, and of security, such as no other philosophy can equal. For adequate presentation through academic media, these concepts require a teacher who is himself a believer, and whose belief is contagious.

*Associate secretary, Department of Education, General Conference of Seventh Day Adventists, Washington, D. C.

4. *Christian education produces free men.* It is the responsibility of Christian teachers to prepare young people to think for themselves in terms of eternal absolutes, to make their own decisions, to place honor before convenience, and righteousness above conformity. Freedom from false premises, freedom from sin's chains, freedom from narrowing prejudices, and on the other hand, depth and breadth of mind, clearness of reason, and the courage to stand by sound convictions—these are conspicuous hallmarks of the educated Christian.

While Adventists are quick to adopt the gadgets and procedures of modern pedagogy, when the latter are in harmony with their basic philosophy, and while they seek to make the school child-centered as to instructional method and the utilization of interest, in educational theory they prefer essentialism to the soft pedagogy of ultra-progressivism. With the essentialists they believe that liberty must be self-disciplining, that true freedom is always a conquest and never a gift, and that there must be iron in the blood of education and lime in its bones.

5. *Christian education imparts a sense of mission.* The Adventist student is encouraged to dedicate all his powers to God, to believe that it is a Christian duty to strive for maximum and balanced development of body, soul and

mind. He is taught to find the greatest personal satisfaction and fulfillment by identifying himself with a way of life and an occupation for which he is suited and to which God calls him. The schools and colleges provide work to develop practical skills and to balance the study program. Through occupational guidance and exploration, along with didactic and experimental acquaintance with the work of the church, young Christians are assisted in their search for a suitable vocation.

Organization and Administration

A system of church-related schools stands or falls on the spiritual vitality, maturity, and professional competence of the teacher. In molding attitudes, in developing insights, and in securing from young people a response of the heart and mind, the Christian teacher is of primary importance. The Adventists select for the ministry of teaching the best human material they can get. Having done this, they tax the resources of a small denomination to provide the physical facilities which the educational enterprise deserves, for they believe in it.

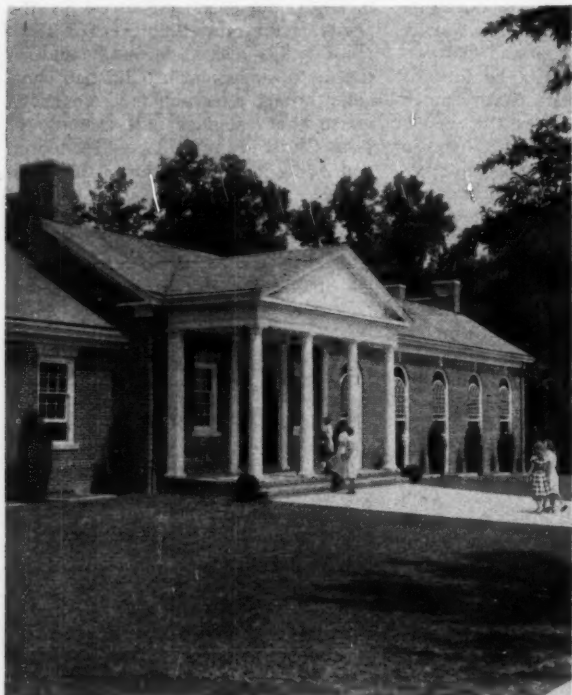
The denomination guards its educational program by employing teachers who have spent enough years in the church and its schools to become committed to its objectives. However, the Adventists have sufficient confidence in

their philosophy so they do not shelter or isolate their teachers. They attend teachers' colleges and universities to earn graduate degrees and to learn approved techniques of investigation and teaching. They participate in workshops and institutes and belong to learned and professional societies.

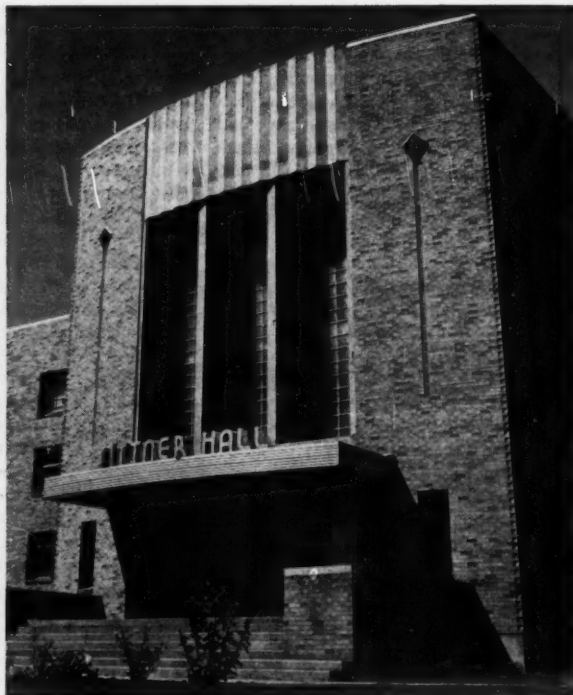
The curriculum framework within which they teach, from the elementary grades through college and into graduate levels, includes the academic disciplines and the practical arts and sciences common to other accredited schools and higher institutions of learning. To these are added classes in Biblical and church history, Christian doctrine and ethics and related disciplines, with worship and service experiences suited to the age and maturity of the student.

Adventists take the position that Christian education is universal in application and that national systems can be adapted to it. Generally, their schools conform to the educational ladder of the country in which the school is located, in foreign lands as well as in the United States, where the schools of the denomination had their beginnings one hundred years ago.

In the United States the Adventist schools follow one of the customary patterns, either the 8-4, the 6-4-2, or the 6-3-3. Completion of a secondary school college preparatory course is required



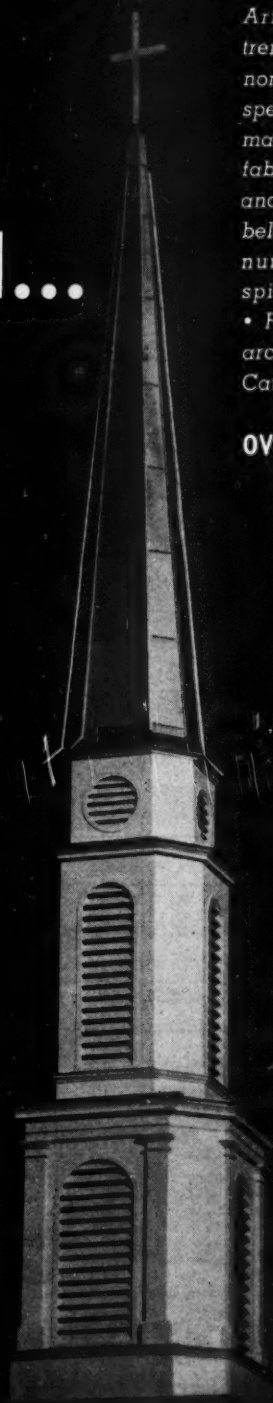
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for admission to the four-year college curriculums. The colleges generally offer from twelve to sixteen majors or fields of concentration in the arts and sciences and professional curriculums, with particular emphasis on areas of instruction and training which lead to occupations needed for the denominational program or otherwise desired by Adventist young people.

Adventist higher education in the United States includes a graduate theological seminary, a school of medicine with related technical schools, a school of dentistry, collegiate and hospital schools of nursing, and a correspondence school.

The educational system is set up to give flexibility and maximum autonomy to the component parts. Elementary and intermediate schools, and some of the city secondary schools have parochial boards. The secondary boarding schools and the colleges and professional schools are operated under boards of control with rather wide representation as to occupation and geographical distribution, though all are members of the church.

Uniformity of aims and standards is made compatible with local or regional autonomy of administration through the system of supervision. The field execu-

tives correspond to the levels of denominational administration. The local conference, usually corresponding to a state, has a superintendent with oversight of elementary and intermediate schools, operating within the policies of the next higher administrative unit. This is the union conference, which has a secretary who assists the superintendents and coordinates their work, following policies and regulations recommended by his educational board and approved by the union conference executive committee. These policies and regulations, which must be in harmony with basic or general educational policies enacted by the General Conference, relate chiefly to administrative procedures, working conditions and wage scales for teachers, curriculums, textbooks, and teacher qualifications. In the overseas divisions the organization of education and the functions of the secretary are comparable to those in the North American union conference.

At the denominational headquarters in Washington, D. C., is the General Conference Department of Education, with a secretary, three associate secretaries, and one assistant secretary, each with a specified area or level of responsibility, and all elected for a four-year term. The general department initiates

SEVENTH-DAY ADVENTIST EDUCATION IN 1953

Divisions		Schools	Enrollment	Teachers
Australasia	PI	462	11,723	588
	SA	23	911	80
Central Europe	PI	3	522	32
	SA			
Far East	PI	206	8,559	341
	SA	20	2,836	47
Inter-America	PI	288	12,758	432
	SA	17	1,332	128
Middle East	PI	23	1,516	91
	SA	2	73	16
Northern Europe	PI	150	16,200	601
	SA	18	1,346	135
South America	PI	458	19,310	588
	SA	20	2,586	278
Southern Africa	PI	1,537	76,881	2,008
	SA	19	1,130	101
Southern Asia	PI	121	4,788	246
	SA	13	595	98
Southern Europe	PI	259	10,473	346
	SA	11	1,480	87
China*	PI	4	555	25
	SA	2	228	28
North America	PI	1,011	35,785	1,818
	S	71	10,692	878
	A	13	6,886	607
TOTALS	PI	4,519	198,548	7,084
	SA	233	30,617	2,515

Legend: PI = Primary-Intermediate

SA = Secondary-Advanced

*Because of prevailing conditions, this division is reporting only for Hong Kong, Macao, and Taiwan.

educational planning, is a service organization for the world-wide system of schools, and is the interpreter of the church to the schools, and of the schools to the church.

The Department maintains communication with all parts of the system. The secretaries periodically inspect schools in the twelve world divisions, in which they also assist in educational councils, institutes, and workshops. In the North American Division the secretaries assist in annual conferences of union educational secretaries and college presidents, biennial conferences of college administrators, triennial conferences of secondary school principals, and annually meet with from three to five groups of college department heads.

The Department gives direction to the educational program of the church by various means. It issues manuals of standards, procedures and organization. It prepares statistical and analytical reports and carries on evaluative studies of programs and curriculums. It sets up standards and procedures for the certification of teachers. Its Board of Regents accredits secondary schools and schools of nursing, with special reference to denominational standards and objectives. It selects or has prepared the Regents examinations in major subject areas, in grades seven through twelve. It directs the preparation of textbooks in those subject fields in which the denominational viewpoint is more or less distinctive and requires positive presentation. It publishes the *Journal of True Education*, which interprets Christian education both as to philosophy and practical application to the Adventist teacher and school administrator. It publishes promotional leaflets and posters. It assists with the recruitment of teachers at all levels.

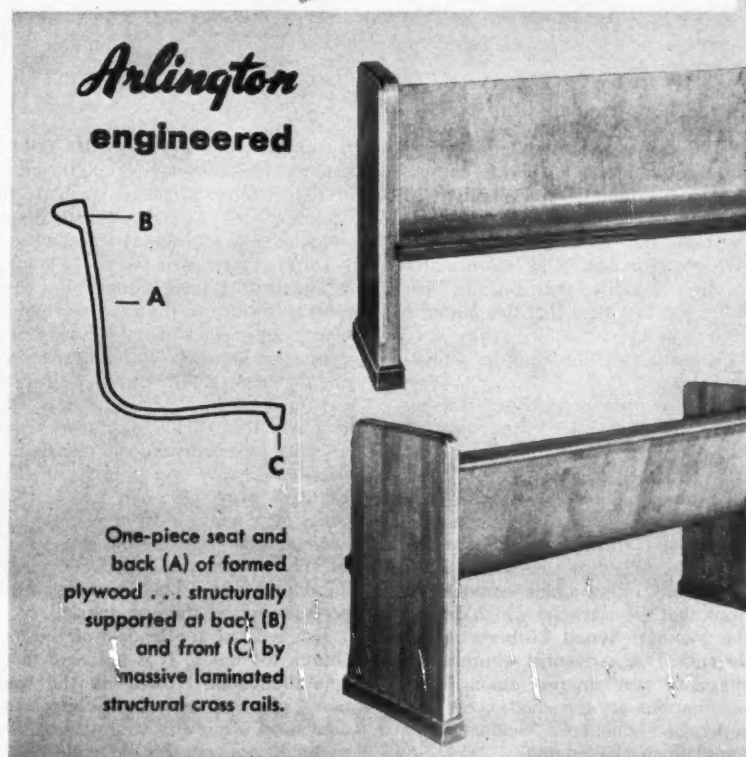
Financial support of the Adventist system of schools is from tuition paid by patrons or students, operating subsidies and capital donations from the denomination, and, in the case of secondary schools and colleges having school-attached industries, the income from such industries.

Each conference in North America, in order to give stability to the management of parochial schools, is required to maintain a school fund equal to one-fourth of the salaries of all its parochial school teachers, to which fund the general organization contributes a uniform percentage of certain offerings given by the North American membership. While the parochial school teacher is in a limited sense responsible to the school board of the local church, he has the status of a denominational employee, and his salary is guaranteed by the conference.

Secondary schools and colleges operate under board-approved budgets,

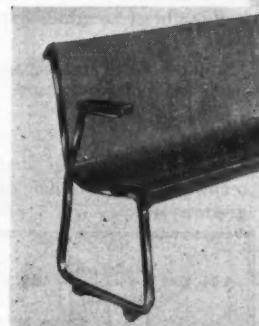
(Turn to page 27)

new church pew design and construction to reduce church seating costs



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WILLIAM H. LEACH*

FOR many generations our American Protestantism has been conscious of its educational responsibilities. Millions of dollars have been invested in research and editorial scholarship to give our churches good lesson material for their church schools. But the present day is the first time that this author has been convinced that we really are on the right track in building for Christian education.

I am writing now largely for those churches which find their center of Christian education in the Sunday church school or, what we have called the Sunday school. This issue gives considerable space to two denominations which have distinctive philosophies of Christian education and the vision and energy to follow their convictions. I think that these articles which deal with the Missouri Synod Lutheran and the Seventh Day Adventist churches may stimulate new interest among all denominations in the matter of church supervised education. Personally I have found them challenging.

Up to the present time we have had little conception of what architecture is essential for good education. Certainly the traditional church building of the past generation was erected without any thought of an educational program.

*Editor, Church Management and Church Building Consultant.

If a church were spending \$100,000 for a new church, at least \$80,000 went into the worship facilities. Perhaps the basement and one or two little rooms were assigned for Sunday school classes.

During these years we saw a splurge of so-called "graded lessons." But there were no rooms for the grades. Then we swung to departmental lessons but, again, there was no provision made for the departments. A three-year cycle was created for lesson material. The idea was that each department would have its own assembly and individual classrooms. Not one church in three hundred provided such rooms. One junior class might meet in the basement while another was meeting in the kitchen. There were no walls for enclosing the department. Classes were placed of necessity where there was space.

Don't blame the leaders of the local church too much. It is not easy to get good educational rooms in the traditional piled up church. Architects seldom have a more frustrating task than trying to convert the old style church buildings into good educational rooms. There are church building tragedies in all of our cities. Great churches have been constructed for worship. Now faced with the desire to add educational rooms they fight that problem. This, together with the cost of building, causes them to hesitate. In some instances the only rational solution is to let the old

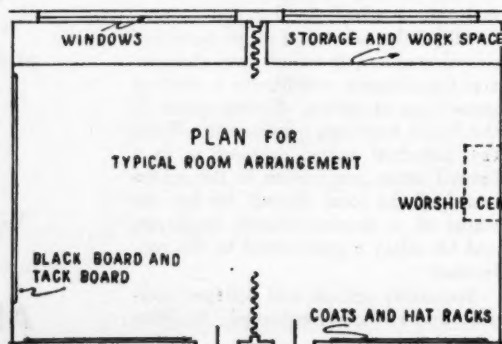
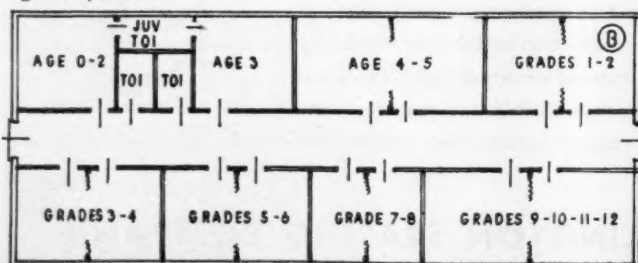
church buildings stand but erect, in addition, new educational buildings. Many times the architect tries to have the new buildings harmonize with the old but the effort is often abortive.

In fact, good architecture for education is so far removed from good architecture for worship that the church and the architect must think of them as two entirely individual buildings. This is true even if the local church decides to place the school in a wing of the church building. Mentally the program must be conceived as two different buildings for two different purposes.

Churches of today are recognizing this. While a generation ago most of the money for church building went into the worship unit, we at *Church Management* have learned that among the churches building today about one-half of the money goes into the educational and social unit. Inasmuch as this type of construction costs less than that for worship, much more than half of the area of the newer buildings goes into the educational and social rooms.

In nearly every church where I have served as a consultant this matter has been discussed. Almost without exception there has been agreement that the larger space shall go for education and in most instances the committees and church boards have been in agreement that they will prefer to go into two Sunday morning services to accommodate

Lower left hand floor plan shows orderly arrangement of department. Right hand plan reveals simplicity and efficiency in two grade system.





Glen Rock Community Church, Glen Rock, New Jersey. Architects: Moore & Hutchins

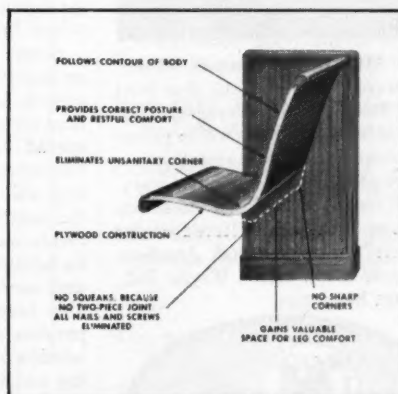
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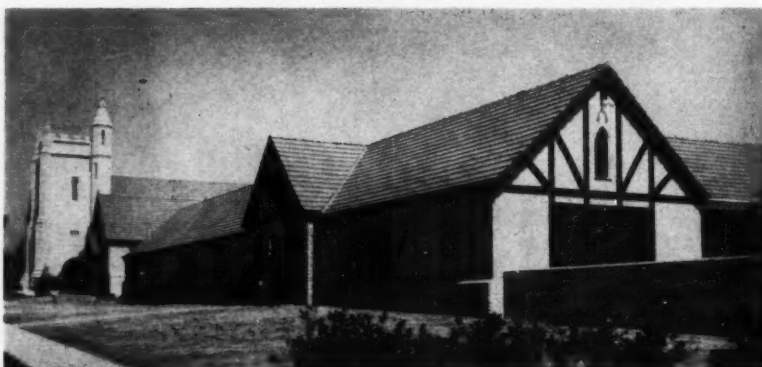
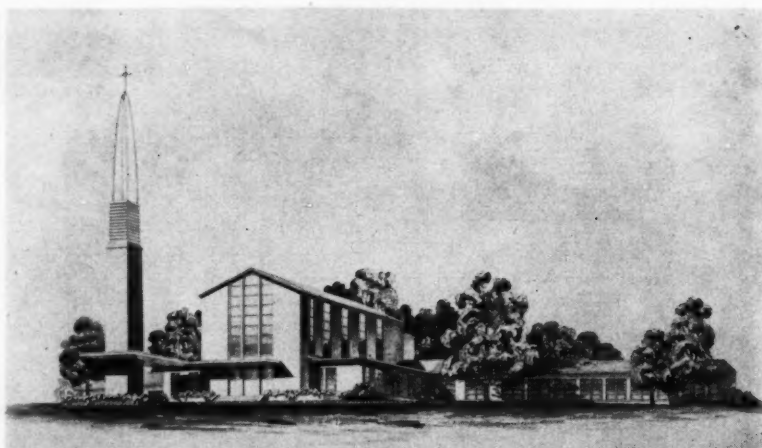
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Upper: The Glencliff Methodist Church, Nashville, Tennessee, recognizes the need for definite educational architecture but prefers to have its educational rooms attached to the church proper. Lower: The San Marino Community Church, San Marino, California builds its children's building apart from the church.

the worshippers rather than to cripple the educational activities.

The quickest way to appraise school architecture is to study some of the newer public school buildings in your community. Most of the principles of good public schools will apply to church school buildings.

Some features will strike you immediately. You will see that the new schools are building on an expansive land area. The buildings themselves are spread out. They are either one story or two stories in height. One story buildings will probably predominate among the newer schools. They have no basements except such excavations as may be necessary for boilers or other heating and cooling equipment. You will probably notice that the ceilings are comparatively low and that there is much window space. If you go into the building you will find wide corridors, drinking fountains, adequate wash room and toilet facilities and good entrances and exits. These features, of course, should be transferred to the church school.

There are other features, however, which are peculiar to church tradition and organization. These also must be considered. The departmental organization needs some kind of practical architectural application.

Let us take up one by one some of the items which are necessary in doing our planning.

1. Separate Concept. First of all rationalize the need of educational rooms and facilities, quite apart from the worship unit. If the educational rooms are to be attached to the church proper, see that they are built along the lines of public school buildings. They do not need to be ornate but they must be serviceable. More and more churches sense this need and the school buildings are being constructed as an entirely separate units.

2. Build on the ground level. Basement educational rooms are out of the picture. Some states now prohibit the use of basement rooms in public schools.

Most church basements are dark and

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*Developed under the supervision of John W. Meister, and first used in the First Presbyterian Church, Fort Wayne, Indiana.

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Church Management: June, 1954

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dingy affairs. Aesthetics are against them. States which permit such rooms usually now have codes which require a certain amount of daylight. Few of the older churches would qualify in this particular. But there are other reasons.

Basement rooms are expensive. There is the problem of entrances. Most states will require five foot wide doorways leading to the ground level. There must be at least two stairways. Assume that each of these stairways takes 150 square feet from the first floor. See what that costs in valuable space. In addition, the basement, to be satisfactory, must have waterproofed walls to prevent humidity, rot, mildew and summer condensation.

T. Norman Mansell of Philadelphia, a well known church architect, writes:

"I am convinced that a first floor school, from the standpoint of efficient use, ease of egress, fewer hazards for young and old, and lighting, is to be preferred to a basement school, even if more expensive. And there is every reason to believe that a small but well planned one-floor unit is better than a basement of a larger area, costs being the same for both. To my mind there is only one valid reason for a basement educational unit. That is inadequate lot size."

With this I quite agree.

A two story building may be necessary because of lot size. But three story buildings are not being done at the present time.

3. Organize the building for efficient administration. While each department should have its own assembly and classrooms, there must be a logical plan for organizing the departments. The little children should be in one section of the building. The pre-school ages are important in the church school. Their rooms should be near an entrance easily reached by parents on their way to and from worship. An orderly procedure from pre-school groups, through the primary, junior, junior high and senior high should be drafted with care. If the building is to be two stories in height, place the younger children on the first floor; if there is to be but one floor, place the little ones in a location near the church entrance.

The church school office needs to be near the main entrance of the educational room or wing of the building. If any group must climb the steps let it be the people of more mature years. We may be forced to make an exception for the class of elderly ladies. But even with this situation I cannot see the need of crowding out the pre-school children from a part of a building obviously the logical place for them.

4. Try to make each department

*In "Presbyterian Life," issue of April 3, 1954.

Church Management: June, 1954

complete in itself with assembly and classrooms. I think, however, that some authorities have carried this idea to a ridiculous extreme. There is no reason why the same space may not be used for both assembly and classes.

One of the failures of our first efforts of departmental architecture was found in the small cubbyhole classrooms which were one purpose rooms built for very small classes. They were expensive to build and difficult to maintain.

A number of times in this publication we have mentioned the departmental classrooms designed by architect Charles J. Betts of the Board of Church Extension of the Disciples of Christ. His principle is so vital that I think it should be reproduced here. It fits the average sized school with fifteen to twenty-five pupils in each grade. But the principle can be adapted to larger schools.

In his program he plans for two grades to a department instead of the three. His own denomination thinks so highly of the plan that it is rewriting its lesson material to the two-grade department. Under this plan the pre-school children make up one, two or three groups according to local need. The departmental grading starts with grade one. The primary department includes grades one and two; grades three and four make up what is called the secondary department; the junior department includes grades five and six; the intermediates have the grades seven and eight; all high school students are included in one department known as the high school department. But this department has two sections. The first section includes the students of grades nine and ten; the second section has the students of the last two years.

Each of these departments is to be provided with its own unit for assembly and class instruction. The diagram shows how simple this room is. The entire department meets together for assembly, then portable partitions separate the two grades for class instruction. The departmental room has a worship center, hooks for coats and hats, storage space and outlets for audio-visual aids.

A departmental room such as this soon becomes identified with its own age groups and can become the headquarters of all of the activities of its own age group in the church program. It is educational room, game room, play room, snack room (providing the kitchenette is not too far away), conference room and room for other activities.

The room, of course, is best adapted to the two-grade system. It can be adapted to three by using two portable partitions, making three classrooms. The inside rooms would not be too attractive and a door for entrance and exit certainly should be provided if this plan is used. Personally I feel that a

single partition shutting off one-third of the room for a class and the two additional classes meeting in the larger portion would be preferable to the third room. Some churches prefer a second room enclosed by solid walls for the third grade in the department. If placed adjacent to the larger assembly-class room, this will serve well.

The accomplishment of getting a multi-purpose departmental enclosure is a tremendous achievement and will outweigh the lesser irritation such as having two classes in the larger portion of the room.

Larger Schools

This is ideal for the average sized school where the departments will number from thirty to forty pupils. But what to do when they are larger. If you assume that department organization is necessary you may have to go back to the idea of an assembly hall with individual classrooms. In this instance the classrooms will be large enough for multiple purposes. But there still is a loss of space. Perhaps it will be possible by staggering the assembly hours to use the same assembly hall for two departments. Unless the plans are carefully made Sunday traffic congestion will result. It would seem, however, that one department could use an assembly room at the beginning of the hour and a second one use it at the conclusion of the hour. Such a program will conserve space, pianos and other equipment.

5. Provide for wide corridors, drinking fountains, plenty of toilet and wash rooms. The pre-school children need their toilet facilities close to their own rooms. Floor plans should be as simple as possible so that egress in an emergency is easy for all. This simplicity is much more necessary than expensive ornate architecture.

6. Cost may be cut in many ways without sacrificing quality. Outside walls may be straight. Many churches are today using with satisfaction the larger building blocks for the walls, both exterior and interior. Paint is applied directly to the blocks so the cost of plastering is avoided. If the school is on one floor the savings in stair wells for basement and second story are possible. Instead of coat closets let the children have hooks on the wall or a hanger.

The architect of such buildings need not be, in any sense, a church specialist. School building training would be helpful. But the church will learn that the responsibility for class and departmental rooms of the correct size are its responsibility. The educational building should be built for your actual needs. Build for the pupils; do not build first and then try to fit the children into the architect's concept.

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YOU CAN TAKE IT WITH YOU

The Personal Touch In Church Finance

T. MOORE ATKINSON*

THIS is about one aspect only of the job of caring for the church's finances: the monthly or quarterly statement to members of the status of their payments on pledges.

That such an occasional statement is necessary hardly needs to be discussed. Many members are not too careful of their own records of giving. The irregularity of attendance makes their contributions irregular; while some just neglect envelopes or other means provided for weekly gifts. A large percentage need a reminder that the church finances must go on, and regularly.

The question is: how remind them of their obligations and the state of their individual pledges—effectively?

The usual answer to that is: the regular formally printed statement at the proper time showing what was pledged, what paid and the amount in arrears. This method is very business-like. It is very exact and "scientific" in its covering of the situation. And it is very cold. . . . The people get the information needed. But if we could look into their minds and hearts we might see a slight contraction, a drawing-back, maybe a tightening of the lips. Keeping up a pledge becomes, for some, a burden and not a joy. Money comes in. But do we know how much has been turned away—oh, very quietly—by that impersonal, so formal touch?

There seems no very good reason why we cannot give this affair the fine personal touch that will open hearts rather than tighten them. Simple psychology and a warm, friendly approach will get much farther in freeing the heart—and purse—strings than the cold formality. Which leads to the simple story we are trying to sneak in on you. It is the tale of how the "financial secretary" of one church, whose business it was to follow up on pledges, tried to bring in the finer touch to that function.

Instead of the usual formal printed statement of account an individually written letter was written (and mimeographed) each quarter. To reach five

hundred to a thousand pledgers a quarter with an individually written letter to each of course was out. The printed method was too cold and too costly. The mimeographing came as near as possible, on the mechanical side, to the personal touch.

At the top of the full-sized sheet, and in formal language, was a simple statement of the condition of the pledge, with blanks for filling in the figures. Then below that the Secretary prepared a simple personal message, maybe essay style, philosophizing in friendly manner about church giving and givers. For the sake of definiteness, here are two of such recent "messages":

RUMINATIONS OF THE TAKER OF GIFTS:

****IF A BELL** could ring every time a member of the church gave a gift to this work—the town around would ring with the tremendous golden music of it!

****TO ONE** whose duty it is to receive and record the gifts of the people there often comes a sense of the utter gallantry of the many who can afford little yet give greatly. Verily, they are not unseen of their Lord.

****HOW** wonderful the REGULAR giver! He helps doubly who gives promptly, or ahead of time. The REGULAR GIVER! The GIVER OF RECORD!

****AND, friend, WHY DO YOU GIVE?** Not, I think, simply because you are a member of a club with dues. Not because the money is always used with 100% efficiency. Not because you MUST, either. . . . Is it not this: Because you are for a Cause! And that Cause the greatest in all the wide world! And at the center of the Cause a Person! And that Person—*The Christ!* That—is it not so—is WHY you give to the church of Christ, your church, in your day!

****OLD PROVERB:** "It never was loving that emptied the heart, nor giving that emptied the purse!"

Oct—

Signed, FINANCIAL SECRETARY.

*Berkeley, California.

Church Management: June, 1954

And a second sample of this personal message:

"YOU CAN TAKE IT WITH YOU!"

A neighboring pastor had that as a sermon theme lately. We didn't hear the sermon; we appropriate the theme.

The old saying about money, of course, has been that "you can't take it with you." We're not going to believe that any more. You CAN take it with you! See:

You have an income of money. Maybe little; maybe quite a bit. Of this you use a portion for food, shelter, clothing—the material essentials. After that—if you are lucky, fortunate or a good manager—you have a certain amount of money left. This applies to that **MARGIN THAT IS LEFT.**

If you spend that surplus in purely selfish pleasures or thoughtlessly—you build that kind of thing or action, the spirit of it, into the texture of your soul. It becomes part of you. . . . If, on the other hand, you spend that cash (let's say GIVE it) to help someone in distress, or to bring the gospel of peace and salvation to people far away or near-by, if you share it with others—*by that process* the money you possessed becomes part of you. It is transmuted. It goes into the very texture of your soul. And when you get through with "this life" on earth, you take with you into eternity the kind of thing you built into your character through the years. You cannot help taking it with you! It has **BECOME YOU!**

Dec—

Signed, **FINANCIAL SECRETARY.**

Always the positive emphasised, never the negative, critical, fault-finding thought.

The nature and extent of the response to this kind of approach amply proved it to be most effective.

MAXIMS OF GOOD LIVING

1. Trust in the Goodness of God.
2. Always respect personality.
3. In all relationships, let love be the law.
4. Forgive as you hope to be forgiven.
5. Let the good life be your goal.
6. Guard your thoughts as the source of action.
7. Seek always the common good rather than personal advantage.
8. Profess no more than you are willing to practice.
9. Believe the best and search for it.
10. Judge your own life before judging others.
11. Show your gratitude by sharing.
12. Live the eternal life now.

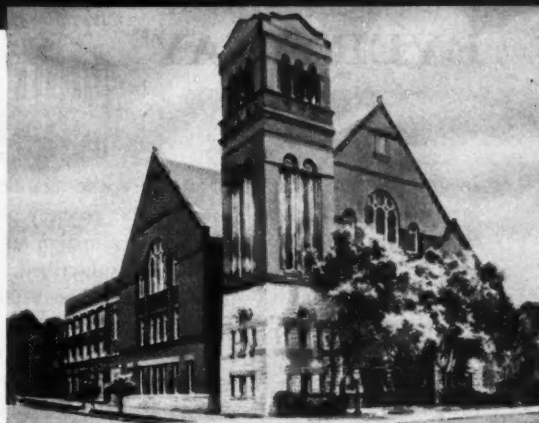
—CHARLES F. BANNING
Norwich Conn.

Church Management: June, 1954

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In order to finance a new Sanctuary, the members of the First Presbyterian Church of Monessen, Pa., recently pledged \$85,524 to oversubscribe their building fund campaign on schedule. Out of a possible 138 giving units, 122 subscribed. Although this firm seldom directs an appeal for less than \$100,000, the cost of this campaign was surprisingly modest.

"Your director's work was admirable in every way . . . I am perfectly certain the results would not have been as they are without you," commented Mr. H. R. Pore, Jr., general chairman.

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TRY SOMETHING

By W. Howard Lee*

Try Jotting It Down

Do you carry a note book and pencil with you all the time? The great Phillips Brooks did and his sermons were rich in illustration, colorful phrases, striking analogies. It is said that a great part of this sermonic richness was due to the little notebook he carried to record ideas that occurred to him, conversations he had or overheard, or things observed along the way. His biographers discovered many of the notable illustrations that appeared in his sermons first jotted down in outline in one of those little black books. He knew the value of putting it down and doing it now.

In contrast, haven't you wanted to kick yourself when you discover you've let some bright thought slip away. You were sure you could remember it fully; when you tried to recover it, (if you could remember it at all) it was all fuzzy. If you don't put it down, it will probably fade and some detail will be lost, if you can recall it at all. So, why not try carrying a notebook? Try jotting significant things down whenever it occurs to you that here is something that might help to make a point clear or even be an idea for a whole sermon. At first it may seem to be a little silly. What you have may seem only a jumble of irrelevancies. But the chances are that as you cultivate the habit of jotting it down, you'll also cultivate methods of classifying and using your notes.

Some men keep a pad and pencil on the bedside stand. When significant thoughts come to them in the night, they snap on the light and jot them down. Even some dreams are worthy of further reflection; written down, the memory of them can readily be revived next day. The same practice is to be recommended for meetings and conferences. It took me some years to find out that after a few weeks I had only a blurred impression of what speakers had said; the most stirring addresses were all but gone. Then I started taking down everything I heard at conferences, whether it sounded profound or not. The resulting notes enabled me to trace the speakers' developing thoughts. Today I can go back to my notes of the last half dozen conferences and recover not only the sense of the addresses and the salient quotations, but the atmosphere

*Minister, Memorial Presbyterian Church, Saint Augustine, Florida.



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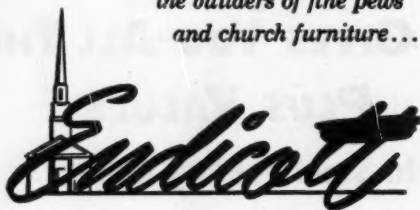
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and spirit of the occasion also come readily back.

The same device is used by many in getting the best out of the books they read. Dr. George Buttrick, for example, analyzes the books he reads by making notes on the blank fly pages in the back. He claims that's what those blank pages are put in books for. When he finishes with a book, he has his own summary of the work, points noted by page numbers, and his own thoughts regarding them. If it does no more than force us to think about what we're reading, it's worth the trouble. In the press of sermon writing, many a telling illustration can be quickly located through back-of-the-book notations made during reading.

A larger desk notebook can be kept for preserving these hastily scribbled, on-the-scene notes, along with news stories and clippings pasted on the loose leaf sheets under subject headings. In some such way you can bring together in usable form all of your random jottings. Point is, get it down so you'll remember it. Try keeping a notebook.

To Educate the Whole Man

(From page 17)

have rather strict departmental budget control, and centralized purchasing.

The minimum annual operating subsidy for a boarding academy is the equivalent of the salaries of the principal and the head Bible teacher. Actually, for 1952-53 the average operating subsidy per school was a little more than \$11,000. Through their own earnings over the past four years the secondary schools have recovered 92.4% of their operating costs, the remaining 7.6% being made up from the subsidies. School attached industries supply students with more than one million dollars' worth of work each year.

Over the past four years the colleges have recovered in earned income 96.6% of their operating costs, and have annually supplied the students with nearly two million dollars' worth of work in the services and college-attached industries. A typical arts college, with from 500 to 900 students, receives in regular operating subsidies from \$50,000 to \$60,000 from the denomination. The cost of maintaining a boarding student for one school year in an Adventist college is approximately \$1,000, of which the average student pays \$450.00 in cash, is supplied work by the college to the value of \$490.00, and is assisted by the church through the operating subsidy to the amount of the remaining \$60.00.

The endowment of the Seventh-day Adventist school is the sustained interest and the generous support of the en-

tire denomination, to be depended upon so long as its administrators and teachers are true to the philosophy and aims of Christian education.

A Conspiracy

Orva Lee Ice

CAN you imagine a whole church forming a conspiracy? What it would mean? A conspiracy for holiness! Suppose at the morning worship period everyone united in a conspiracy to pray to God that the minister might be used as the very voice of God to speak directly from heaven to each person! That would be an exciting experiment. A conspiracy of united prayer in which to set a worship. Together lifting the minister upon the heights of united devotion. The atmosphere of heaven in which to preach a sermon.

Suppose we entered a conspiracy to attend our worship services, everyone of us on Sunday; and if we were prevented by illness or business, to remember the church in our devotions. What a prospect to contemplate. Can one imagine what a great church such a conspiracy of loyalty could make?

Surely here lies the difference between a larger congregation and a small one; the difference between a strong and vigorous church, and one of commonplace acceptance; the difference between powerful witnessing in great Christian loyalty and mere token recognition. Certainly the minister alone cannot do the worship for everyone in the church; all by himself he cannot work to make the church the power of God manifest.

Would you resolve to enter into such a conspiracy, even though there were only a few of you to begin?

A.M.A. Recognizes Christian Doctors

The Christian Medical Society won a noteworthy victory this year when for the first time it was granted exhibition space at the convention of the American Medical Association. CMS President P. Kenneth Gieser, M.D. said the group would try to present a positive witness for Christ as well as acquaint visiting physicians with the work and aims of the organization.

CMS was organized over 20 years ago "to aid Christian physicians and dentists, medical and dental students and others in the medical profession to gain the mutual strength, encouragement and blessings to be obtained in meeting with one another", and "to present a positive witness of God, our Father, and our Saviour Jesus Christ to the medical profession." Membership totals 1200 for CMS, of which more than one sixth are serving as missionaries on the foreign field.

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Norwood United Church, Norwood, Manitoba

MODERN or contemporary architecture on its long journey from France and Germany to the English-speaking world has finally reached Canada by way of the United States. Its entry into ecclesiastical design has occasioned much controversy and some acceptance.

Controversy between the traditional and the modern is becoming severe in the field of Protestant church design and furnishing. So far the exponents of Gothic are holding the line fairly well. The chief gain for the modernists is in the professional schools of architecture; this may well mean a future conquest for the modern mode. A good opening for the advocates of a more functional style is the claim that it offers a monumental building at reduced cost. This is hotly contested but the issue may well be decided at this point. This article will stress two contemporary churches, one being Presbyterian and the other belonging to the United Church of Canada.

In the prairie provinces, which lack a well distributed building stone, and in British Columbia, which possesses vast lumber resources, the issue may be strongly affected by newer processes for treating timber. On the eastern seaboard there will still be opportunity for the New England meeting house type of church.

In the rich central provinces, Ontario and Quebec, the lines are drawn and the immediate future promises a wide variety of design with brick, stone and

CHURCH BUILDING FLOURISHES

Across the Canadian Border

R. P. STOUFFER*

timbers holding a place alongside cement, steel and other materials.

Montreal, Canada's most populous metropolitan area, has at least one striking design in the new manner. It is the cruciform St. Cuthbert's Anglican Church with the altar at the crossing of nave and transepts, and with pews in three arms of the cross. The materials are economical and the effect striking.

Toronto, the second largest metropolis, goes on producing its version of Gothic in local stone at All Saints (Church of England) and Calvary Baptist Church. But there are stirrings of change. The Northlea United Church, completed last month, is a pioneer in the use of laminated timber arches to support its roof.

Also in Toronto the Victoria Park United Church follows the New England mode. A striking departure from traditional design is provided by Lawrence Park Community Church, United Church of Canada, which contrives also to retain good proportions and creates an impressive atmosphere.

Modern Gothic

In Goderich, a county capital on Lake Huron, stands a new white Church, Knox Presbyterian, which has concrete side walls, roof and floors, contrasting with end walls of rough-hewn stone. The new Knox is attracting wide attention as combining a few traditional elements in an essentially contemporary building.

The minister, R. G. MacMillan, calls the design "Modern Gothic," a description which may comfort the faint-hearted. The architect, Philip Carter Johnson, of London, Ontario, says that "we have tried to create a spiritual and beautiful building in a modern Canadian way."

The newer-type churches stand out in sharp contrast to all older public buildings. Atop the Lawrence Park Church is a golden cock, a striking symbol of the resurrection, all the more effective because it makes people wonder what it really means. The smooth concrete surfaces of Knox Church, Goderich, are so tilted inward that at first glance the win-

*Secretary, Committee on Church Architecture, The United Church of Canada.

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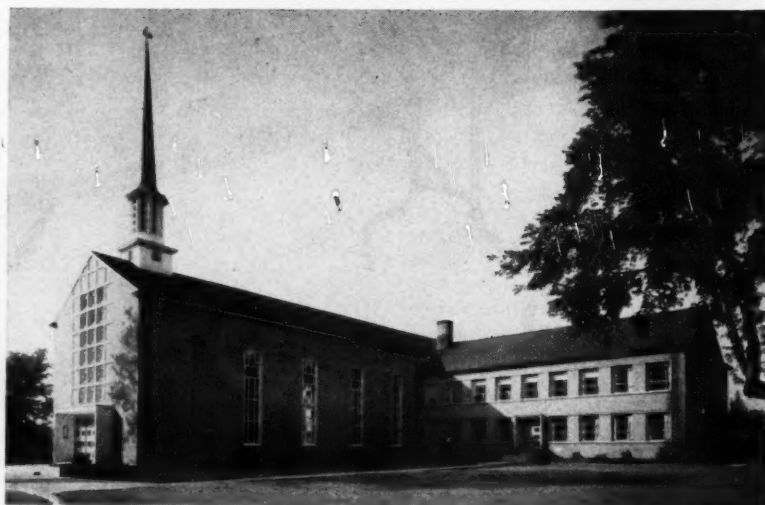
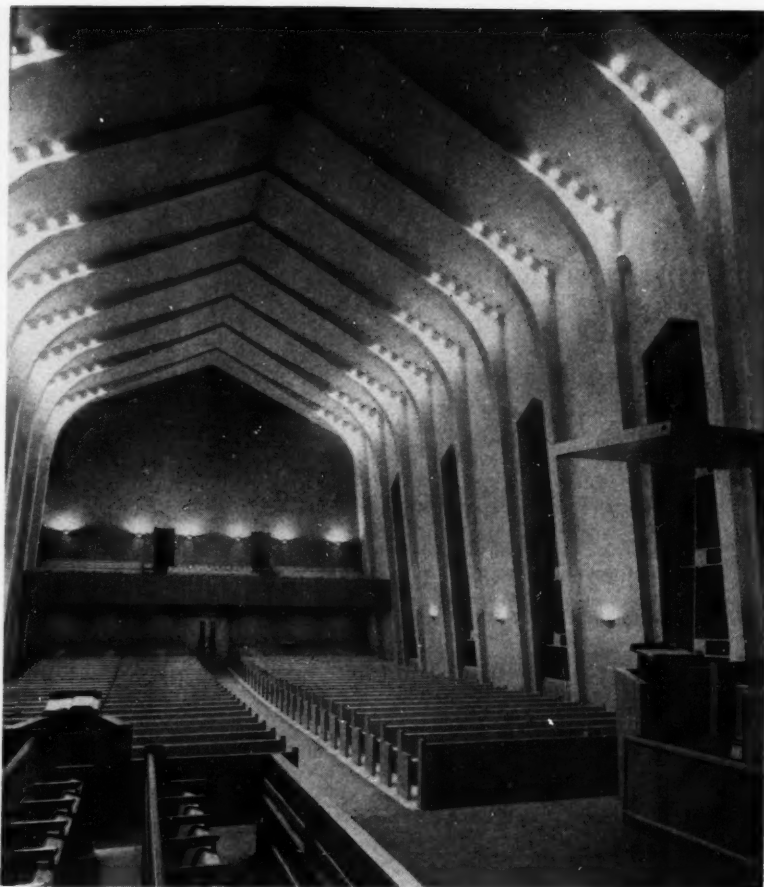
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Upper: Knox Presbyterian Church, Goderich, Ontario
Lower: Lawrence Park Community Church, Toronto

dows appear to tilt outward. Further, the proportions of these churches are not familiar in a land of broad structures. The length also of Lawrence Park Church is unusual, the dimensions of the church proper being: length, 132 feet; width, 39 feet; height of wall, 42 feet.

Costs likewise are phenomenal as compared with earlier days. The church at Lawrence Park cost \$190,000 with furnishings while the parish building cost \$108,000. At Knox Church the complete cost of church, chapel and school was \$340,000.

Church Management: June, 1954

Comparisons of costs with Gothic type churches built since the war are difficult to give accurately. First United Church, St. Thomas, Ontario, and Islington United Church, Toronto, both seating 500 persons, cost nearly \$300,000 without parish hall or school. Knox Church seats 700 persons and Lawrence Park Church 500 persons.

There is a tendency in Canadian churches to seek consecrated stones or glass from Great Britain for inclusion in the new fabric. An example is Lawrence Park Church with a stone from St. Paul's Cathedral, London, England, and one also from Iona Abbey, Scotland, to typify the ecclesiastical origins of members and to form a link with their religious past.

Norwood United Church

The newer architecture has a modest example in the new Norwood United Church, Winnipeg. In this case the length of the building runs parallel with the street. The main entrance is through a tower which stands at the junction of church and school.

A special feature at Norwood is the large window so placed as to flood the communion table with light and, thus to emphasize its importance by increasing visibility. The same method obtains the same effect at Lawrence Park Community Church in Toronto.

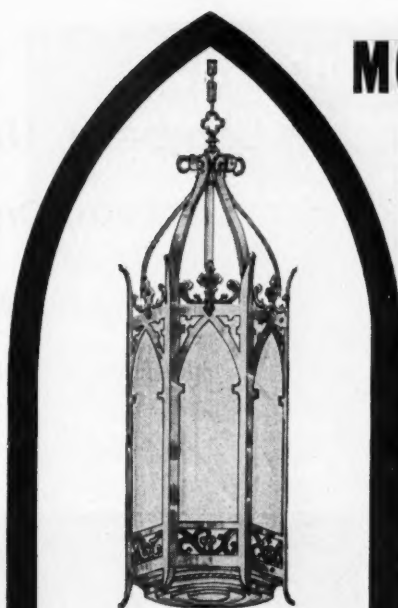
Since the war there has been great growth in the cities of Vancouver, B. C., Edmonton, and Calgary, Alberta; Montreal, Que.; Ottawa and Hamilton in Ontario. In Toronto the United Church of Canada is starting twenty-two new suburban congregations and the Church of England in Canada twenty new parishes.

This furnishes architects, contractors and suppliers with many opportunities to make a specialty in this field as well as in most other kinds of design and construction. The public schools are going modern throughout large regions. The great financial institutions are more conservative while new factories are mostly of the expansive one-floor type.

In this situation the church has wide choices to make. To some the changes are as radical and alarming as when Gothic replaced Greek Revival architecture a century ago.

The Anglican cathedral in Toronto was built four times in the Greek Revival style. Each time it burned down. Finally it was rebuilt in a Gothic manner and has endured. This could be a portent that works both ways either for Gothic or for the contemporary style.

How distant the controversy over the chancel versus the centre pulpit now seems, with a larger issue on hand. Canadians who are in the main a conservative people, will have for many years the choice between styles.



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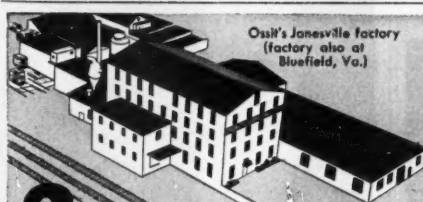
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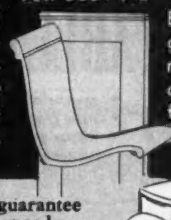
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Lambeth United Church

Lambeth, Ontario, Canada

A. E. Duffield, Minister

John G. Magee, Architect, London, Ontario



Interior View: Lambeth United Church

Church Management: June, 1954

THE Lambeth United Church, Lambeth, Ontario is another example of a Canadian Congregation which took advantage of modern designs when it was forced to rebuild because of fire. Costing \$100,000, the new church won this favorable comment from the Standing Committee on Church Architecture of the United Church of Canada: "The design for the new church is a very striking one. Here is a modern building that is obviously a church, and a vast improvement over the former design... A cross worked into the lines of the tower would be both dramatic and effective."

Furthermore, the committee said "this plan is an interesting example of the use of a tower entrance next to the street." The committee pointed out, however, that it was fearful that the arrangement of the choir around the Communion Table would minimize the effectiveness of the chancel, giving the choir more prominence than if they were arranged behind a central pulpit. Semi-chancels, the committee observed, "are a mongrel breed, achieving neither the advantages of the one setting nor the other." This arrangement was agreed upon out of consideration of the wishes of the choir committee of the church.

Besides the chancel which is surrounded by the choir room and vestry, the first floor plan includes the Nave with a seating capacity of 310, the Narthex, and the upper portion of the basement Sunday School auditorium. This auditorium will take care of about 375 individuals and opens directly out to the grounds at the rear to provide for garden parties and summer wedding receptions and events of this nature. The basement also has five classrooms, 13 feet by 19 feet, a primary room 18 feet, 6 inches, by 19 feet; and a well equipped kitchen located for ease in serving adjacent to the church parlor and the auditorium. Using the auditorium and other facilities the ladies of the church have handled five hundred guests quite expeditiously at a turkey dinner.

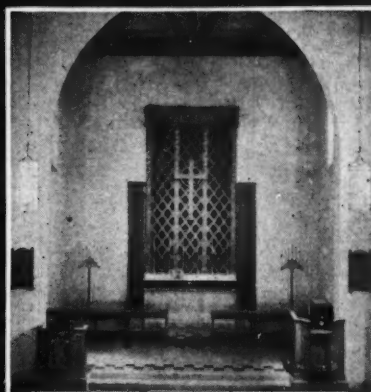
Emphasized in planning the new structure were the educational and social programs of the church. The architects plan shows the economy of circulation reached by the centrally located Entrance Tower and Narthex with the stairways leading directly to the classrooms and auditorium below, and to the gallery and the Tower Room above. This plan entailed a reversal of the Church orientation from the orthodox Easterly direction to face the West instead.

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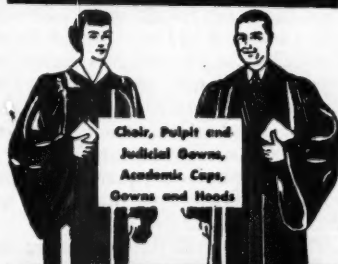
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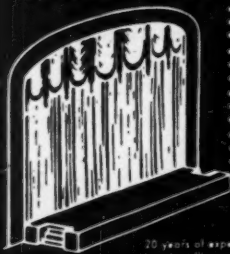
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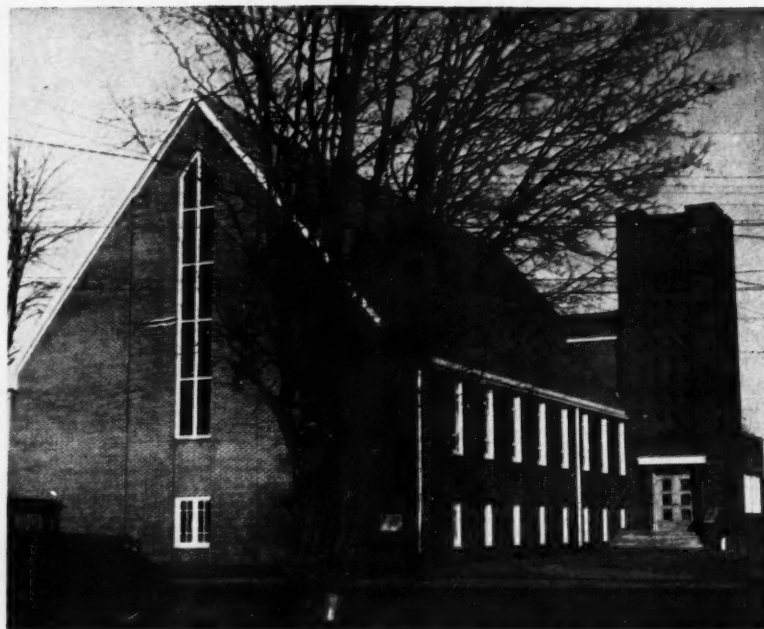
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Exterior View: Lambeth United Church

inated Douglas fir arches spring from this floor to form the structure and roof of the church itself. The brick walls which frame the windows of the church are constructed as "cavity" walls, with a beautiful grey brick forming the interior finish of the church.

Exposed Fir arches have been finished in a warm natural wood tone with only a seal-coat and matt varnish finish. The ceiling or exposed roof panels between the arches are finished with fibre-board planking in two or three shades of pastel buff colour, laid vertically. Chancel walls are finished in two foot squares of quartered-oak plywood and finished to match the oak seating and furniture.

The lighting of the interior of the church is by means of semi-concealed "spots" attached to the roof ceiling just forward of each wood truss, with indirect trough-lights framed in wood and oak faced providing an added glow on the ceiling at the window heads. Heat for the building is by means of an oil-fired forced hot water system with convective radiators and "booster" units where required. Corrugated paper double-faced with aluminum foil has been used to insulate all roofs quite effectively, and asbestos cement shingles cover all sloping roofs.

"Cathedral" glass in two tints of amber has been used in all the windows of the church and classrooms with clear glass in the Church-school auditorium. Glass block has been used in the clere-

storey glazing in the church narthex and individual blocks form a pattern in the front face of the tower. The upper room in the tower provides for a future belfry operated by means of electric "speakers".

Special Events Calendar*

June 21-July 20	National Iced Tea Time.
July 1-August 31	Ice Cream Festival
July 4	Independence Day. Legal holiday in all States.
7	Fast of Tamuz. (Jewish)
13	Nathan Bedford Forrest's Birthday. Legal holiday in Tennessee
14	Ground Observer Corps Day.
15	St. Swithin's Day.
24	Pioneer Day. Holiday in Utah.
25-31	National Farm Safety Week.
25-31	Junior National Inventors Week.
30	National Joseph Lee Day. (Public Recreation Day).

*U. S. Chamber of Commerce, Washington, D. C.

Church Management: June, 1954



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Christian Amendment Proposal Strongly Opposed

Washington, D.C.—Strong opposition to a proposed constitutional amendment which would recognize "the authority and law of Jesus Christ, Saviour and Ruler of Nations" developed at a public hearing held by a Senate Judiciary Subcommittee.

As a result of the spirited discussion, Sen. William Langer (R., N.D.) ordered further hearings held on the measure which was sponsored by Sen. Ralph E. Flanders (R., Vt.).

Opposition was expressed by Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, and by the Synagogue Council of America.

The Synagogue Council sent a telegram to Sen. Langer saying that such an amendment "is a violation of religious liberty." The Council said the initial hearing was scheduled on such short notice that it was unable to send a spokesman to testify. It asked for an opportunity to be heard. The Senator said that Council would be given a chance to testify.—R.N.S.

THE COCK ON THE CHURCH SPIRE



Above the slender spire on the new Lawrence Park Community Church, Toronto, Ontario, Canada, perches a golden cock with his face toward the east. It is a unique decoration in this

day of crosses. Some wonder why this bird should have the position of honor.

From a brochure issued by this church we gain these facts.

In ancient times when evil spirits filled the air about us, restless people were always glad to hear the morning crowing of the cock. It was an indication of day break. For them he was the herald of light and hope.

In the early Christian church the cock appeared on many tombs as the symbol of the resurrection. This was because, tradition states, Christ broke from the tomb at the sound of the early crowing of the cock.

As other symbols arose the use of the cock passed but later, many churches in the Scandinavian and English churches restored the symbol to their spires.

So far as we know the Lawrence Park Church is the only one in this continent to place the cock on the spire. Some readers, we know, will correct this assumption and give us information of others.

PAINTINGS OF MASTERS LOANED TO CHURCHES

The country's oldest and largest print dealer is offering to loan churches, schools and similar organizations, reproductions of paintings of the great masters. Oestreicher, commemorating its 56th Anniversary, has compiled a loan exhibit collection of 100 reproductions of paintings covering 5 centuries of endeavor. It represents every important schools, including Old Masters, Moderns, and Contemporaries. They are the finest reproductions of the originals, and are attractively and uniformly framed.

Oestreicher's is prepared to lend any 10 of these paintings to responsible organizations for exhibit purposes for a period of one week as a part of its program to bring more of this Art to people all over America. Interested organizations pay only the cost of express charges. Oestreicher's takes care of return charges. A list of available paintings is available and interested groups may obtain it and further information by writing Mr. Edward M. Oestreicher, Director, 1208 Sixth Avenue, New York 36, New York.



Mrs. Engel

The Pastor's Wife

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

EDITED BY MRS. JOYCE ENGEL†

The Joy of Giving

MARGARET STILLMAN OGDEN**

FOR some time I have been convinced that the only right way to finance a church is to give the money directly—there is no greater joy.

Tithing, of course, is the perfect way but who wants to stop with a tithe? Does the Lord give us tithingly? No, of course not. He gives us all that we will accept and use and far more than we deserve or need; far more than we appreciate or ever remember to say thank you for. This little verse by Margaret G. Hammaker is so fitting:

"God does not tithe! He never measures out the colors For the sunset's glow—Oh no! And when He filled the sky I cannot think that He counted stars—One by one. He does not weigh the blades of grass, Nor say, 'Here is a tenth of heaven's spring blossoms for the earth.' When hearts in prayer be lifted up in need, He does not say, 'Make haste, my child! The tithe of all my time is nearly gone—I would be freed.'"

The little book *Financing Faith** by Harriet Harmon Dexter, should be a *must* on every church woman's reading list. It is far more vital and important than our church women want to believe.

We prefer to go on ignorantly and stubbornly financing our churches in recommended ways, not wanting to change—to wake up, be really alive, forceful, intelligent church women. My husband and I have always had fun contemplating what our church would do with the increased giving there would be if every member tithed.

†Bishop, Texas

*Bethany Press, St. Louis, Missouri

**Mrs. S. Duane Ogden, wife of minister, First Congregational Church, Sabetha, Kansas.

I can see a tithing church adequately supporting the mission fields. I can see the tithing church really having time to serve the Lord Jesus Christ—not always cooking up a supper to make money or having a rummage sale or the other 101 approved ways of church women making money. I rejoice that there are churches who do tithe—they are the heaven.

I want to tell you about a young married couple who had really been listening to their minister's sermons. They decided they would begin life together tithing. It has worked wonders for them and it has given the church treasurer quite a jolt. He is a man of means and this young couple is giving more right now than he has ever given. Will his eyes really be opened or will he be like some of our church members who refuse to see or change? Pray with me that he will catch a new vision.

I know a good many people who actually do without necessities in order to tithe. Are you one?

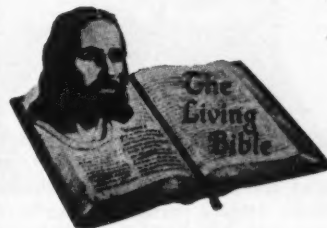
We expect a lot from our church but what are you willing to sacrifice for Christ's sake? Mary Lyon once said, "If we give in sacred charity, and give for Christ's sake, we must give so as to feel the loss of what we give continually. I dare not tell anyone how much to give; but I have no doubt of certain great principles of which this is one, that we ought voluntarily to submit to suffer in person and in feeling for Christ."

Too much of our religion is lip service that we never set in action.

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Close-up View of a Parochial School

ROBERT A. FANGMEIER*

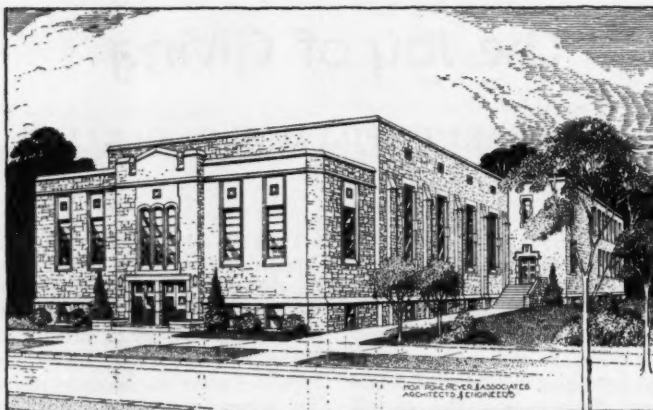
IN the energetic middle-class neighborhood near the edge of Fort Wayne, Indiana, stands one of Protestantism's largest parochial schools. It is operated by Bethlehem Lutheran Church of the Missouri Synod, a congregation of 2800 souls which gave \$163,000 for the combined church-parochial school program last year. Now the church, which has already put over \$200,000 into an educational plant since World War II, is planning another addition which may cost again that much before it is completed.

Bethlehem's expansion on top of expansion since the war is typical of the national need. Parochial schools, both Protestant and Catholic, have been built to satisfy this demand at a somewhat more rapid rate percentagewise than have the public, according to Department of Commerce figures.

Among Protestants Missouri Synod Lutherans lead the way in the parochial school field, an area which heretofore has been uncrowded but now includes such other denominations as Seventh-day Adventists, American Lutheran, Christian Reformed Churches, the Society of Friends, and Southern Presbyterians. The Seventh-day Adventists and Christian Reformed groups particularly seem to be in a mood for further development. At present, however, the Lutherans with nearly 1200 schools head the list which is comprised of programs requiring one and two teachers up to those such as Bethlehem which have fourteen full time instructors.

The apparent vitality of the Protestant parochial school movement makes it worthy of study. An elementary school such as the one at Bethlehem offers an opportunity to make comparisons with public schools being built in the post war years. What about the quality of the equipment and instruction? How is a school operation running into five figures financed by a single congregation — and without charging any tuition? Many also will want to ask why parochial schools?

*Managing Editor, Church Management



Architects drawing of parochial school, Bethlehem Lutheran Church, Fort Wayne, Indiana.

Supplying the answer to the last question was Bethlehem's youthful looking pastor, Henry A. Blanke, who came to the church in 1949 during the illness of his father-in-law, A. C. Scholz, and now shares preaching and pastoral duties with the older minister. He pointed out that religious schools existed before public schools and that the Lutheran tradition is scriptural, going back to the Reformation.

Pastor Blanke went on to say that the aim of Lutheran schools was to provide young people with a well integrated religious life, along with a good secular education. He said that their schools educated the whole person and fitted him for living a good life as well as earning a living. Fundamental in Lutheran teaching is winning young people to an appreciation of Christ. This is done through daily religious instruction, culminating in confirmation classes three days a week for eighth grade students. The latter classes are taught by Pastors Scholz and Blanke, but otherwise all religious and secular instruction is carried on by a staff of fourteen trained teachers headed by the principal, A. R. Manske.

Quality of Instruction

Also answered promptly is the question on the quality of the instruction. Principal Manske and his staff are required by law and circumstances to at least equal instruction given in public schools. Actually, they feel that the enviable record of their graduates in high school and college is testimony that parochial school instruction is often superior. All of the teachers are Lutherans and mostly products of denominational schools and colleges. By choice their job is not just a 9:00 to 3:30 P.M. affair. They also are the voluntary leaders in extra curricular sports, music and dramatic activities, along with Sunday school teaching and other parish and youth projects. The spirit of these teachers is one of being a citizen of the beloved community of which Jesus spoke. As teachers with a mission they have a twenty-four-hours-a-day, seven-day-a-week concern for the whole personality of those under their care.

The quality of Bethlehem's equipment brings a smile to the face of Principal Manske. His memory goes back to 1931, six years after the two parent congregations in 1925 purchased a one-

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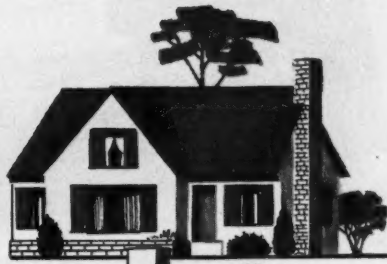
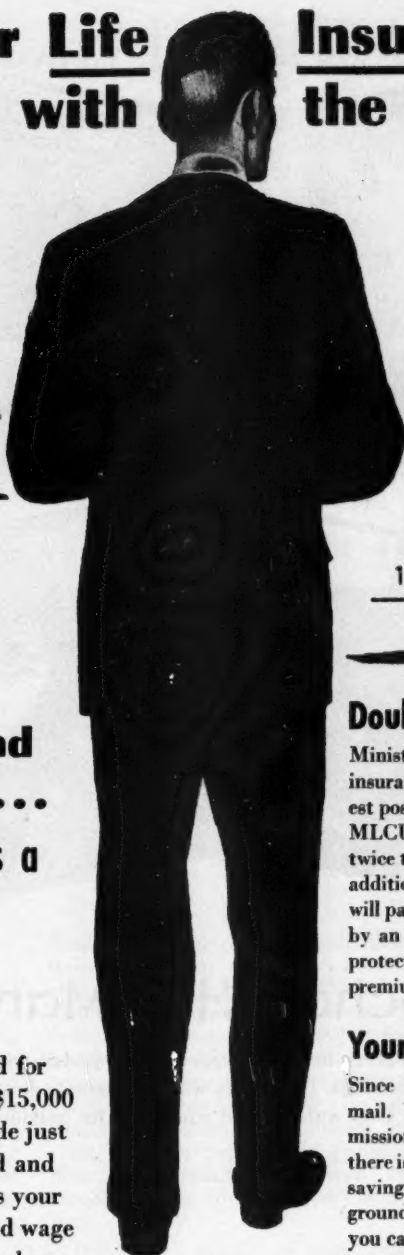
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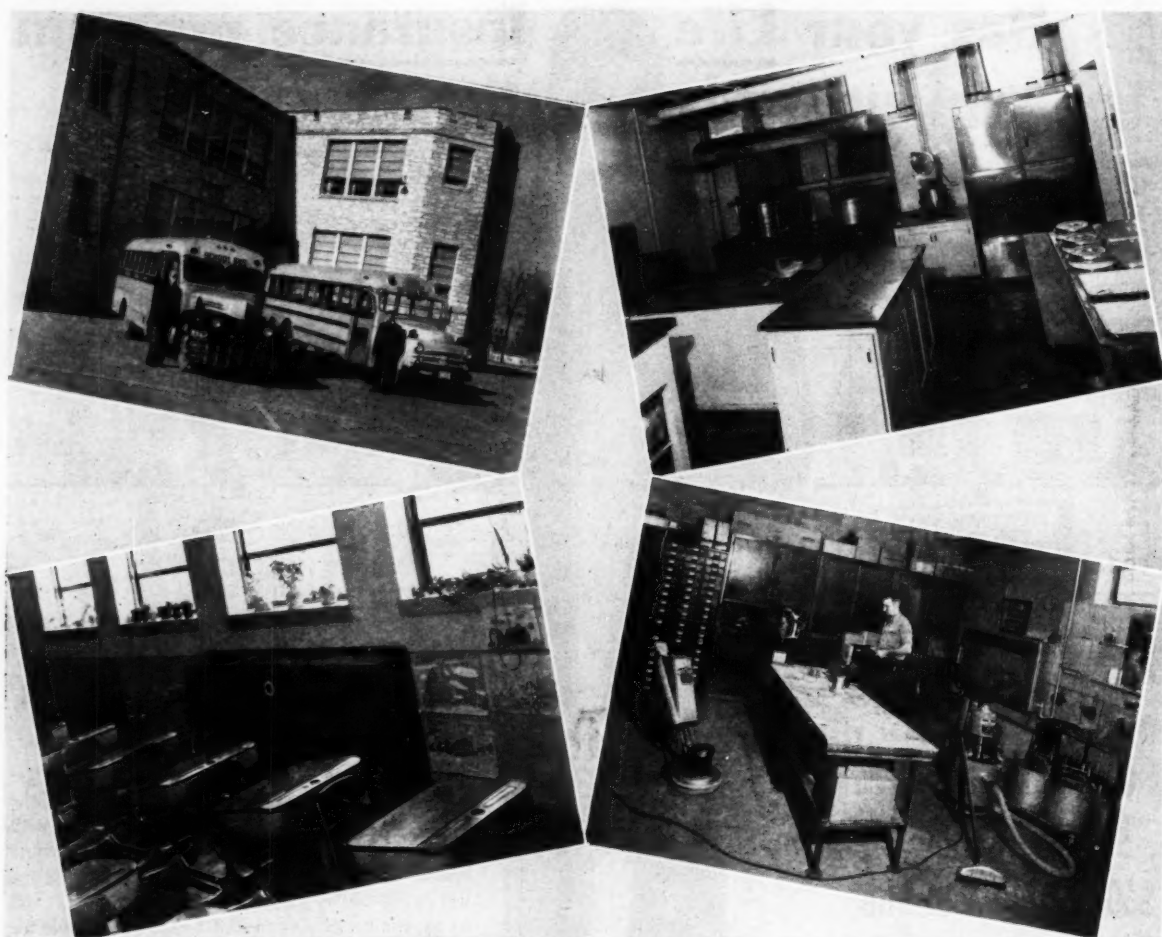
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Parochial School Has Many Facets

Upper Left. Two modern busses transport children to school. *Upper Right.* Modern kitchen with latest equipment for serving school lunches and church dinners. *Lower Left.* Class room with comfortable desks, convectors providing healthy heating and air conditioning. *Lower Right.* The shop with array of equipment for building care.



room portable school house. Forty-two students attended the first year and the school also was used for Sunday services by 125 confirmed Lutherans. The present enrollment is 560 day students and the church membership rolls have climbed to over 1800 confirmed Lutherans, plus 1,000 children still under the confirmation age.

In 1931 Bethlehem ventured on faith against depression winds to build a \$46,000 structure to house 239 elementary children. By 1949 building and

population pressures called for a new educational building, remodeling of the old school, and a parsonage, all of which cost \$270,000. Late this summer Bethlehem plans to start work on five additional classrooms, a gymnasium, and combination cafeteria-dining room. Architect Max Pohlmeier & Associates and church officials estimate that the "shell" of the addition will cost \$150,000. There will be other work later which will run this second post-war expansion to a still higher cost figure.

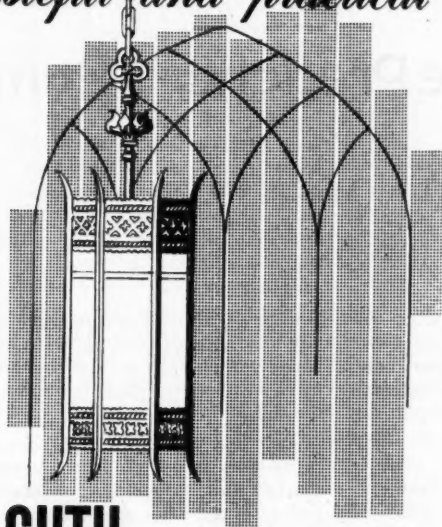
3. Mr. Manske promises that the new addition will contain all of the latest in educational construction and equipment. He points out that there have been advances even since 1949, although a tour of the school reveals modern new equipment.

To School by Bus

The day for 180 of Bethlehem's children begins with a ride in one of the school's two big, late model busses. Transportation accommodations are

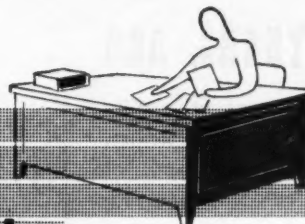
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provided for those children not close to convenient public facilities. Since ten of the eleven other Missouri Synod churches in the city also have parochial schools, Bethlehem's busses operate in a neighborhood rather than city-wide area. No fare is charged for the ride but custom dictates that parents provide children with coins for the ride at the rate they would pay on regular busses. Principal Manske says that the present busses are inadequate for ever increasing demands and a third bus will soon be added to the fleet.

Entering a typical classroom, one is confronted with what appears to be the finest equipment available. School authorities modestly assert that improvement still can and will be made when their addition is constructed and equipped this summer. Presently the classrooms have desks which are comfortably built to minimize wiggling. As with other facilities such as drinking fountains and lavatory fixtures, the desks are constructed with a particular age group in mind.

Health as well as comfort was considered when the present school was built in 1949. Overhead are shadowless fluorescent lights, providing the latest in scientific effort to ease eye strain.

Convectors along the side of the room supply heat and provide a periodic change of air which is conditioned to room temperature as it is brought in from out-of-doors. The heating system also supplies vents in the cloak room where on rainy days children's garments are dried. A big boiler and automatic stoker help sextons A. L. Buuck and Garie Kintz in their task of providing heat and keeping both church and school in shape for worship and education.

Bethlehem's pupils are never more than a flick of the wrist beyond the voice of the principal. In his office is an inter-communication system which reaches into the classrooms and which is used when a general student assembly is impractical. The principal's office also contains such equipment for use in the school's program as an opaque projector, offset multigraph duplicator, and duplicating machine.

School officials and church trustees are the first to admit that running a school is a big and exacting business. Now as in 1949, in consultation with their architect, they have to make decisions on purchases of dozens of items. Besides convectors, temperature controls and lighting, these include such

sundry items as clocks, yard lights, fans, electric switches, fire gongs, and program bells. Various faculty specialists are consulted for purchases in the fields of music, athletics, and shop. The latter two types of equipment have a high priority in Bethlehem's 1954 building program.

The big modern kitchen which serves both school and church also is due for expansion as parish membership continues to grow. Each school day 250 student meals are served. The youngsters consume a daily average of 300 eight-ounce bottles of milk. Church and school officials are anxious to begin construction of a new auditorium which also will serve as a cafeteria. The new facilities are expected to serve about 750 persons. Presently well attended church dinners must be served in shifts for the 2800 "soul" congregation.

Planning for the school addition goes on alongside regular current demands for supplies and equipment. In 1953 Bethlehem spent \$2500 to replace a wide variety of items of equipment, plus another \$2900 for office supplies for school and church. The expenditures for office supplies, like many other Bethlehem budget items, are not broken

(Turn to page 58)

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Priming the Preacher's Pump

DAVID A. MacLENNAN*

JUST about now—if the editors and printers make their date-line—we are “knee-deep in June.” As you know, the phrase is from James Whitcomb Riley’s poem. Recall its homespun description of this month’s charm for a boy on the farm:

“Tell you what I like the best—
Long about knee-deep in June,
’Bout the time strawberries melts
On the vines—some afternoon
Like to jes’ git out and rest,
And not work at nothin’ else!”

Who wouldn’t? Original laziness afflicts most of us most of the time, but (to turn from Riley to Lowell) “what is so rare as a day in June” without that longing “to jes’ git out and rest, And not work at nothin’ else”? But there are those calls to make, that board meeting to plan, the wedding to conduct (we hope), that book to finish—and, the sermon to prepare! Why not capitalize on June and the summer weeks which follow? Theological trends of recent years rightly recalled us to the center of the Gospel, God’s revelation and action in Christ. Rightly we and many laymen suspect that a preacher is eccentric,—off center—when he sermonizes on secondary themes. Yet the world of nature is God’s world, and nature itself the garment of the Creator-Spirit. Preachers have the highest authority, not to indulge in sentimental homilies on birds, bees and flowers, but to use God’s non-human activity and creatures as a kind of schoolmaster to lead men to Christ.

Our Lord loved hills that ran up into the sky. Lake and river, grass and flowers, clouds and birds and trees must have been studied lovingly by the divine artist; his recorded sayings carry so many references to them. Not only the market-place but the good earth which knew seedtime and harvest furnished him with unforgettable parables and word pictures. Why not emulate him in this also? Even second generation city dwellers are not so far from the farm. What urban executive does not dream of “a place in the country?”

You may wish it otherwise when a certain lady reminds you of grass to be cut, flower garden to be weeded, but we humans sustain an organic relationship to the soil.

Take that phrase of the Hoosier poet, “knee-deep in June.” Thirty years ago the late Burris Jenkins of Kansas City had a sermon with that title in Joseph Fort Newton’s first volume of *Best Sermons*. A suitable text would be Matthew 24:32, 33—“From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also when you see all these things, you know that he is near, at the very gates.” In our hemisphere June corresponds to that time in the East when the fig-tree bursts out in full leaf. From there you follow the thought that one draws near to us, in the promise of the seasons, in the tragic and hopeful events of our time, in the mercy and judgment of God in Christ. If only we could and would see! Grim as is the prospect confronting the nations in this time of trouble, our hope is in God. Sang Studdert-Kennedy, who was no Pollyanna:

“There is love behind the splendour
Of the spring,

When the weary winter dies
And the Lord with laughing eyes
Bids the trembling world arise,
Whispering,

‘Did ye think that God was dead?
Nay, my blood is warm and red,
And there is no death the dread—
Come and sing!’”

Then this poet-preacher who vanished too early from our company, made the response our preaching should evoke:

“Lord, I pray thee give my spirit
Eyes to see,

Through the things of time and space,
All the glories of thy grace,
The commandment of thy face
Bidding me

Follow on where thou hast trod
Though I share the grief of God
Give me strength to sweat my blood
Lord for thee.”

What about a series of sermons for the Sundays of that long season called

Church Management: June, 1954

*Professor of Preaching & Pastoral Care,
Yale University Divinity School.

in the old calendar *Trinity*, and continuing into Kingdomtide as it is called by our National Council of Churches? That soaring skylark of Methodism the late Bishop William A. Quayle apparently did such a series superbly; but then he was a poet and a "character" in a singularly gifted sense. I know, because once in my twenties I saw and bought one of his books in a second-hand bookstore entitled, *Out-of-Doors with Jesus*. A once eminent Congregationalist, the late Charles E. Jefferson of Broadway Tabernacle, New York, also preached what he called Nature Sermons. Why not try a series of your own? This month's packet of sermon seeds consists of variations on the same theme. One tiny seed not related to the foregoing I proffer herewith—it is barely sprouting in my seedbed, so that its growth into a fruitful plant is left to the reader who likes it. It is an idea for Independence Day, which this year occurs on Sunday. Here is the title, giving full credit to Elmer Davis whose best-selling book has the same topic: "But We Were Born Free." Such a sermon might begin with Moses' appeals to Pharaoh to let God's people go, and move through Saint Paul's vehement affirmations of the freedom wherewith Christ makes us free. (Galatians 5:1) Organizing the message could be helped by facing and answering certain relevant questions: Is it true that we are born free? What is Christian freedom? What did it cost? Is it true that if we do not use it we lose it? What of responsibility? Such a message links the timeless insights and convictions of the Faith with the timely debate and concern of Christian patriots. It could even stimulate somnolent citizens to awaken to their duty to see that the nation is well governed in ordered freedom. Deadlier in its threat to Christ's cause on earth than current "isms" and an underestimated ally to them is moral and spiritual somnambulism.

Now to ideas for sermons both seasonal and Christian.

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1. *A Gardener's Problem*. Text—Matthew 13:3-9 "A sower went out to sow. . . ." Introduction: Did you read that popular book last winter, or early Spring, the seed catalogue? Because of previous disappointments, did you regard the descriptions and promises skeptically? Why are the results of our gardening often disheartening? Seed, location of the garden, lack of green thumbs? The Master Gardener faced a similar problem. His garden was the world, his seed the truth of the Gospel. Yet early he met striking differences in response. So he related his experience

(Turn to page 46)

Church Management: June, 1954



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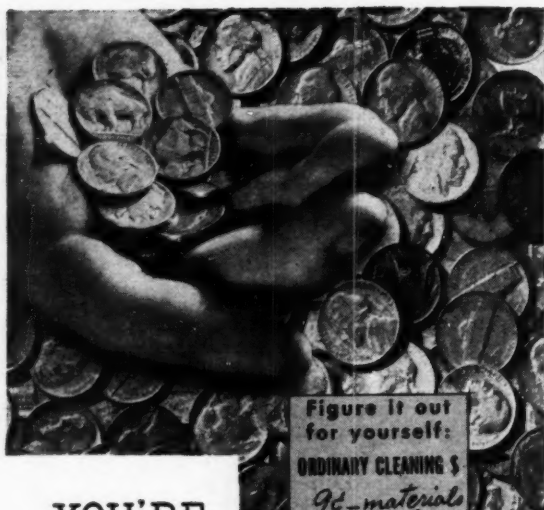
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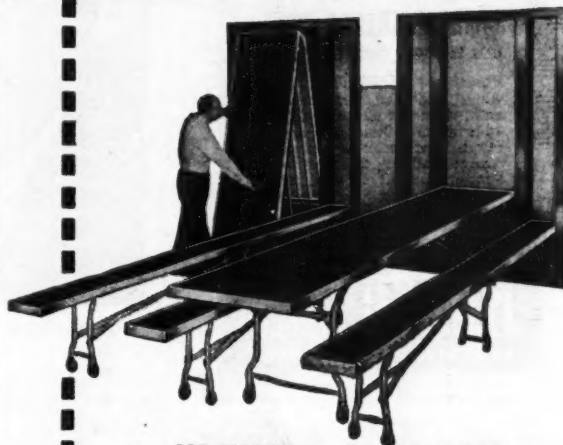
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(Turn to page 57)

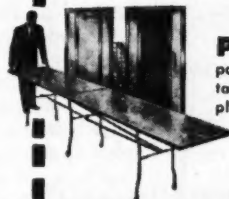
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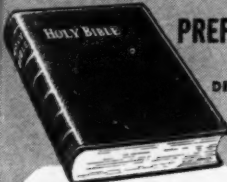


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Priming the Preacher's Pump

(From page 43)



David A. MacLennan

and explanation in the short story of the soils. We Christians cultivate our garden and face a similar problem. Why so little deep response to the truth? Why so many people untouched by the Church and its message? Is it always the fault of the Church, of the gardeners? It may be the fault of the soil. Many amateurs submit samples of their garden and lawn soil to a state agricultural station. Back comes the analysis and recommendations as to what and how much chemicals to add. From some such introduction you proceed along the natural divisions of the parable. (1) The beaten path, the mind and spirit hardened by ceaseless traffic of ideas and pressures. Prejudice, preoccupation hardens the heart. (2) Stony ground. The shallow soul is like the shallow soil. Paul knew Athenians with such superficial minds,—impulsive, quickly tired, runners after each new thing. Consider the sporadic enthusiasms of nominal church members. Japanese gardeners stunt forest trees by tying up the tap root so that the young tree lives off surface roots. What was intended to become a forest giant ends up as a potted plant. Dwell deep. (3) "Dirty" soil, dirty with weeds. "The cares of the world" and the "deceitfulness of riches" crowd out the flowers and fruits of the Spirit. Artemus Ward once said of a man that "he tried to do too much and succeeded." When we are too busy for the Church, for its worship and friendships and service, we are too busy. Weed your garden, says the Master. "Create in me a clean heart, O God." But this soil analysis ends hopelessly. (4) "Some seed fell on good soil and brought forth grain." It produced a marvellous crop. "The seed sown on

good soil is the man who both hears and understands the message. His life shows a good crop." (Matthew 13:23, J. B. Phillips). Can soils be changed? A glorious fact of experience is that our lives can be. The hard life can be softened, the shallow life deepened, the crowded life can be made simpler. For our Gardener is not only seedsman but ploughman. Read John Masefield's "Everlasting Mercy" again, particularly the lines,

O Christ who holds the open gate,
O Christ who drives the furrow straight,
O Christ, the plough . . .

Lo, all my heart's field red and torn,
And thou wilt bring the young green corn . . .

2. *The Miracle of the Garden.* Text: Mark 4:26-28, 30, 32. "The kingdom of God is as if a man should scatter seed upon the ground . . . and the seed should sprout and grow, he knows not how. . . . It is like a grain of mustard seed . . ." The miracle is the miracle of growth. (1) Here is encouragement all who work with living plants or humans need. There is vitality in that tiny seed, in that little person. Teachers and parents may despair of their work. God has not forgotten. He cares for it, and the results will appear sooner than we think.

We find great things are made of
little things,
And little things go lessening till at
last
Comes God behind them.

Illustrations from history, biography, from your own observation will occur to you. You think of an old man remarking in the hearing of a little French girl, "God will one day raise up a deliverer for the French." How the seed thought grew! The little girl became Joan of Arc. That small boy watching his father's agile fingers playing a harpsichord, wins from his father a word of encouragement: "Be patient, son, keep loving your music . . ." That boy's name? Mozart. In a crowded English rectory a mother hears one of her many children's prayers, tells him she is sure if he is good God will use him to help others. We celebrated his incomparable ministry last May—John Wesley. And Jesus! He "cast himself into the rough furrows of our little earth. The blade even now is visible. The harvest song shall one day be raised in joy."

3. *What to Do With Weeds.* Matthew 13:30—"Let both grow together until the harvest . . ." That infernal, ubiquitous weed! In July or any other month of growing, how it thrives! If, as is the case with New Englanders, you can count on a rich crop of crabgrass you know the feeling. Here are the "tares" of evil in the field of the world. Is there any wisdom about handling the problem? (1) The Master faces the fact

honestly. Evil exists. He gives no intellectual solution to the enigma. An enemy has done this. And with this foe there can be no truce. (2) What shall we do with the evil now that we recognize it? Pick it out, destroy it? Gardeners are ruthless in their onslaught against weeds. Church history furnishes many examples of attempts to root out error, heresy, opposition. God's answer condones no complacent acceptance: "let both grow together until the harvest." Violent weeding jeopardizes the wheat. Was Lincoln right in saying, "if you do the right thing in the wrong way, that's as bad as the wrong thing?" The day of separation comes. Life moves toward climax. The Kingdom is crucial, and the final decision will be God's. Meanwhile, patience, toil, and confidence that with God what should be shall be.

4. Earlier we discussed a series on "Out-of-Doors with the Master." Here are some themes and texts, with their treatment left to you.

(a) *Gardens.* "And the Lord God planted a garden eastward in Eden."—Genesis 2:8. "He went forth with his disciples over the brook Cedron, where was a garden . . . Jesus often resorted thither with his disciples."—John 18:1, 2. "Now in the place where he was crucified there was a garden . . . in the garden a new sepulchre."—John 19:41. Few are immune to the appeal of a garden. Tenement dwellers keep window-boxes. Why is it so? Man's organic relationship to the soil? A race memory from the days when man earned his bread by growing it? Perhaps Genesis is nearer the truth: God planted a garden. Human life had this for its early environment. God's Son loved a garden. But the first Garden of the Bible was not the setting of a perfect idyll. You can be nearer the heart of evil than of God in a garden. Beauty is truth; so also is cruelty, selfishness, sin. "In the place where he was crucified there was a garden." But John saw through that garden, saw that the jagged tree of the Cross blossoms with love and faith. In the place where the Lord of life triumphed over sin and death there was a garden. For the eyes of faith every flower speaks of resurrection.

(b) *Hills.* Psalm 121:1. "I will lift up mine eyes to the hills." Have we sufficiently considered the influence of hills and mountains on people, on human history? They have acted as barriers, obstacles, lines of defence, sources of independence. Then, reflect on the hills in Jesus' life: Mt. Hermon, Calvary, and the others. What are Hills for? 1. For vision. 2. For climbing. 3. For communion. Yet actual summits do not bring us nearer God than a valley.

"But God was not on the high hill,
On the high hill apart;

God was not on the high hill,
Not being in my heart."

Another approach would be to start with John Henry Jowett's declaration, that every person needs to have certain hills in his landscape. What hills? Sinai (law), Calvary (love), Olivet (life eternal).

(c) *Roads.* Texts: Isaiah 35:8—"a highway shall be there." Hebrews 11:8—"By Faith Abraham obeyed when he was called to go out to a place which he was to receive for an inheritance, and he went out . . ." John 14:6—"Jesus said, I am the way . . ." To Isaiah the highway home will be God's gift to weary exiles. (A sermon almost preaches itself from the passage beginning with verse eight in this chapter.) What of the lure of the (more or less) open road today? Symbolism of the road continues to appeal to thoughtful pilgrims. Hilaire Belloc was sure that the Road is one of the great fundamental institutions of mankind; determiner of city sites, controller of battle strategies, framer of economic development, channel of trade, artery of ideas. But the real romance of roads is written in the Bible. Highways are described, journeys, wayfarers, obstacles, the Guide, and Journey's End. Then reflect on the roads travelled to God, and the road down which God comes to his wandering children. God is the road-maker, and he himself in the person of his Son is our guide deep into his heart: "I am the Way." Christ blazes the trail. He is the guide, furnishing direction and companionship, goal and power to reach it. "This is the way, walk ye in it . . ." (Isaiah 30:31). And the road leads Home, not back but forward to our true home. Who would not "labor night and day, To be a pilgrim?"

(d) *Trees.* "This is the Eternal's word: . . . Happy he who relies on the Eternal, with the Eternal for his confidence! He is like a tree planted beside a stream, reaching its roots to the water; untouched by any fear of scorching heat, its leaves are ever green, it goes on bearing fruit in days of drought, and lives serene."—Jeremiah 17:7, 8 (Moffatt translation).

Most of us respond to the beauty of trees—except when autumn brings leaf-raking chores. Trees are more than scenic; they are essential to human life. Erosion spells disaster, and erosion follows destruction of forests. Yet not for utility but for beauty and healing do we chiefly cherish trees. "The groves were man's first temples." Yet nature cannot heal our deepest wounds. A vague pantheism is impotent to transform personal tragedy into peace and triumph. But equipped with Christian faith we hear trees speak to us of the beauty and wisdom of God. Jeremiah's little poem helps us to read God's alphabet in

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green. What do we read? 1. Rootage is important. 2. Reliance on God provides never-failing springs of vitality. "Remember Jesus . . . crucified (upon a tree) and risen." "Into the woods my Master went . . . Out of the woods he came." 3. There is a tree whose leaves are for the healing of souls and of nations. It is the tree of life because from it reigns the life-giver, Christ the Lord.

Other sermons of this general nature may be inspired by *Leaves of Grass* (See Genesis 1:11, Psalm 72:6); *Stars* (Psalm 147:4, 3; Revelation 2:28; 22:16); *Rainbows* (Genesis 9:13; Revelation 4:3). For one on the question "Who owns the garden?" see the parable in Luke 20:9-18, noting the thirteenth verse: "Then the owner of the vineyard said, 'What shall I do? I will send my beloved son; it may be they will respect him.'" If service is the rent we pay for our room on earth, to whom do we pay it? If all derives from God, is ultimately his, then life is an entrustment. But life is also a glorious privilege. We toil not only under the great Taskmaster's eye, we join him as in a profound sense junior partners in his tremendous enterprise.

From communing with Nature's God, our Creator, we commune with him who brings the Creator near as Redeemer. Indeed only as we maintain this holy communion can we touch the glory of his robe through the world he makes more than passing fair. Here then is a theme you may find appealing as you prepare for a service in which Holy Communion is both description and goal.

COMMUNION MEDITATION

Why Does Christ Come? If we observe the wise rule of the Reformers, we shall have both the Word read and preached and the sacrament when we have a service of Holy Communion. At such a time, however, the Word preached will be of a devotional character and the sermon or meditation very much shorter than at other services. Since one of the most familiar as well as one of the most significant names for this central service of the Church is Communion, we do well to remind ourselves and our fellow-communicants that this implies belief in the 'Real Presence' of the Risen Lord. Of course we cannot limit him to one method of manifestation; he makes himself known to whom and where he chooses. (Who would deny the experience of his presence to Quakers who do not celebrate the Sacrament outwardly?) Yet the Church witnesses to the fact that in the supreme act of our worship Christ comes in a special way. Argument as to the mode of his coming is usually fruitless and certainly inappropriate when we gather about the Lord's table.

Here is a theme for a Communion meditation suggested by Dr. Olive Wyon, Principal of Saint Colm's, the Church of Scotland Women's Missionary College. This scholarly author's last book is the source. (*The Altar Fire*, reflections on the Sacrament. S. C. M. Book Club U.S.A., 81 Van Buren St., Chicago 5, Ill. 1954. pp. 90-92).

Text: "With desire I have desired to eat this Passover with you. . . ." Luke 22:15. Jesus' ardent wish finds vivid expression in J. B. Phillips' version: "You do not know how I have longed to eat this Passover with you . . ." Your introduction could declare the Church's claim that the real presence is manifested in the total action of Communion. You could then suggest that we come primarily to obey his command. Therefore our question should be not, Why should I go? but instead, Why does Christ come to us in this way?

Here are the four answers; (1) He comes because he desires us. This is the reason stated in his words to the first disciples. "I am here for you, because I want you for myself." He loves us, and to love is to want to be with the beloved. (2) He wants to lead us into his friendship. He comes not only as the king of heaven, but as our Friend. Does not the New Covenant in his blood speak louder than any word? (3) He comes to make us strong. Not just to feel strong, but to be strengthened with might by his spirit within us—"strong to work, to endure, to love, and hope, and pray, and give." (4) He comes to transform us. At tremendous cost he gives himself to us that we may become more like him. So we pray, "here, O Lord, we present ourselves . . . do with us and in us and through us according to thy will."

Once at a simple and unforgettable communion service at an historic little church on the banks of the Red River in Manitoba, the late Dr. Charles W. Gordon (known to many older readers of his novels as Ralph Connor, exclaimed as he stood at the Lord's table: "The Lord is as real to me as he was to Peter, or James or John!" Looking at his radiant face and recalling his own exploits for Christ's cause we students knew that his testimony was true. So may all God's people know the mystery of his presence in the "mystery of consecration" to Christ.

PARSON'S BOOK OF THE MONTH

Sydney Smith, perhaps the most famous canon of Saint Paul's Cathedral, London, is best known for his brilliancy and wit. His preaching attracted large congregations. At least on one occasion he took a dim view of what he did so successfully: "There is not the least use in preaching to anyone unless you

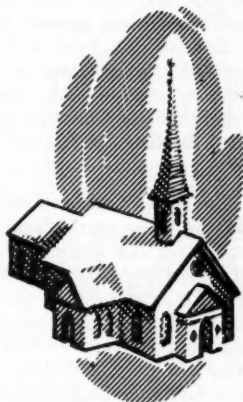
chance to catch him ill." Judging by the large numbers of human beings who listen to preaching today there must be a vast amount of walking or sitting patients who do not know they are sick! Facetiousness aside, the Gospel remains the singularly efficacious medicine for sick souls and its pulpit proclamation one of the most effective means of providing it. Noteworthy is the evidence steadily accumulating that not only laymen but clergymen are rediscovering the importance of preaching and seeking to do it better. One impressive fact consists of the relatively large number of books on homiletics issuing from publishing houses. Much more glamorous means of communication to the contrary notwithstanding, pulpit preaching is considered worth writing about and worth reading about. Even a homiletics teacher can scarcely keep up with the books on the subject! Let me briefly mention four recent volumes, and then make ampler reference to a fifth. *Fire in Thy Mouth* by Donald G. Miller, professor of New Testament, Union Theological Seminary, Richmond, (Abingdon Press, \$2.50) is a strong and salutary polemic on biblical, redemptive preaching. Dr. Miller has a high doctrine of the Word and its proclamation: "the actualization of redemption in the lives of men as the redeeming word is announced and responded to in faith." "To preach is so to bear witness to that which is done for men that it is actually done in men." (page 24). Calvin, Cullman, C. H. Dodd, H. H. Farmer, Kierkegaard influenced and support this earnest plea for biblical, theological preaching. James T. Cleland, Duke University's popular professor and practiser of preaching in his first book, *The True and Lively Word* (Charles Scribner's Sons, \$2.50) expresses a view essentially the same as Dr. Miller's, but Dr. Cleland devotes a number of his 115 pages to practical guidance on how to do it. He acknowledges his indebtedness to a now famous definition of preaching by the late Mr. Bernard Lord Manning of Cambridge University, which "found" me too when I read it in one of the few collections of Manning's essays issued a few years ago. For one whose pastoral experience has been largely confined to the university Cleland shows many fine symptoms of the pastoral heart. If some of the sparkle of "Jim" Cleland's personality and pungent speech is missing from his book, it is because the printed word cannot catch this elusive and delightful quality. Concerning *Rural Preaching* by Edward K. Ziegler (Revell, 1954, \$2.00) I can say little, since I have not finished reading it. What I have sampled thus far seems wholesome, practical, and close to the center of the target the author chose. Men and

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women who serve our first-line churches (those in rural communities) should find this worth reading, worth buying. Representing painstaking scholarly research and many decades of experience in preaching and teaching the art is Jesse Burton Weatherspoon's *Sent Forth to Preach* published in May (Harper & Brothers, \$2.50). Dr. Weatherspoon is the Broadus of our time. For a quarter of a century he has been instructing and inspiring students of the Southern Baptist Theological Seminary, Louisville. When he speaks on preaching he speaks with authority, clarity and uncommon helpfulness. Meat not gruel is served here! Regrettably, I have not read *Sent Forth to Preach* through, so withhold comment on the content. But knowing the author and a few of the men he has influenced I commend this book to preachers and others interested in preaching.

Preaching by a dean of preachers, Walter Russell Bowie, is the most comprehensive of recent books on the subject. It is also one of the most readable. After over a decade as professor at Union New York, Dr. Bowie's alleged retirement brought only a change of scene; since 1950 he has been professor of homiletics in the Protestant Theological Seminary in Virginia. Author of more than 20 other books, Dr. Bowie has—as I am bound to think!—the added advantage of thirty-one years in the pastorate. He knows the Great Church, and the local parish, and loves what he knows. He knows the requirements of Christian preaching, and the materials to use in sermon building. He answers the question "What?" and simply, vividly, and inspiringly answers the question "How?" If you would like a basic course in homiletics under a master, this is your chance to take it in your own study, or in that hammock on vacation! Here are 12 lectures, all of them worth taking, and with four of them—On Knowing the Bible, Preaching from the Old Testament, Preaching from the New Testament, Relating Theology to Life—as good as any to be found in contemporary homiletical literature. "A world in crisis cannot be saved by a pessimistic and paralyzing theology which disintegrates what men can do. We need instead the kind of preaching which be a flame of faith—faith that Christian men and women, in their churches and as citizens, under God can make a better world." (page 161). Dr. Bowie kindles that flame, for he has lit his torch at the central fire.

NOTABLE QUOTES

"The question is: When are you going to get going? There are two kinds of atoms, as I understand it, the U-235

Dr. MacLennan To Give Warrack Lectures

Professor David A. MacLennan, who writes the monthly column "Priming the Preacher's Pump" for *Church Management*, has been invited by the Church of Scotland Committee for the Education of the Ministry to deliver the Warrack Lectures on Preaching in the 1954-55 academic year. He is Professor of Preaching and Pastoral Care at Yale Divinity School. The honor is the first to come to an American since the lectures were delivered in 1926 by President-Emeritus Henry Sloan Coffin of Union Theological Seminary. Professor MacLennan will give his series twice during the 1955 spring term, once in Glasgow and once in Aberdeen. In alternate years the lectures are given at the Universities of Edinburgh and St. Andrews.

atom, which, when struck by a neutron, 'fisses', and the U-238 atom, which absorbs the neutron without 'fissing.' In nature there are 142 U-238 atoms to one U-235 atom. And the atomic physicist had to change that proportion. Now the world and the Church are full of spiritual U-238's. They won't go off, no matter what hits into them. It will take, not an atomic physicist, but God Almighty Maker of Heaven and Earth to bring to bear upon them the impact that will make them explode. If we will bring these U-238 lives and souls of ours to him, and ask him to do it, he will do it."—Samuel M. Shoemaker, *How to Become a Christian*, page 157. Harper & Brothers, N.Y. 1953.

"In the days of the romantic sailing vessels, the three signal flags, 'B.N.C.', meant, 'I will not abandon you.' This was the most important promise a ship could make as it drew up alongside of its distressed sister. It meant life, help, courage, and the promise that a friend was near. In much the same way, the Cross is God's signal flag to distressed humanity. It stands as an assurance to all the infirm, the anxious, and the fearful. It is God's answer to anyone who feels forsaken and alone."—Robert R. Brown, *The Miracle of the Cross*, pages 74, 75. Fleming H. Revell Co., Westwood, N.J. 1954.

"On a divine level Christians as defenders of moral and spiritual reality may well remember what Konstantine Simonov in his *Days and Nights*, put upon the lips of a common soldier. In the siege of the city upon which at that moment the fate of many nations hung, one of the desperate defenders, looking out upon the attacking forces, said

Church Management: June, 1954

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to the man at his side, "They don't give any date when they will take Stalin-grad. . . . What is the reason?" And the man replied, "We are the reason." So in reply to the question why God's spiritual purpose for his world shall not be overrun, let individual Christians dare to say, "We are the reason!"—Walter Russell Bowie, *Preaching*, page 161. Abingdon, N.Y. 1954.

THEME OF THE VOLUME

*How the Great Democracies
Triumphed,
and so
Were able to Resume
the Follies
Which Had so Nearly
Cost Them Their
Life*

from page ix, *Triumph and Tragedy*, volume 6 of *The Second World War* by Winston S. Churchill. Houghton Mifflin Company, Boston, 1953.

JEST FOR THE PARSON

To an elderly but still hopeful spinster of his flock the unmarried minister said, "I prayed earnestly for you last night." "Why reverend," she answered, "if you'd just telephoned I'd have been right over!" This example of plain speech misunderstood I owe to Bishop Gerald Kennedy whose Lyman Beecher

lectures on preaching at Yale in April brought much inspiration and many good stories to preachers.

P.S. Thanks to the readers who sent new "Boners" for my collection!

—D. A. MacL.

Audio-Visual Directory Offered Churches

Arrangements for film showings, audio-visual presentations, rental of audio-visual equipment, projection service, etc., in all parts of the United States and Canada can now be made through the use of a new directory just published by the National Audio-Visual Association, Evanston, Ill. The directory includes information on the specific types of sales, film library, equipment rentals, and services offered by each of more than 450 audio-visual dealers.

The 24-page "NAVA Membership List and Trade Directory" indicates where an audio-visual user can find each of 15 types of audio-visual equipment for rental; which dealers offer projection service, projection room facilities, and equipment repairs; which dealers handle sponsored films and educational, informational, entertainment and religious films for rental; and where audio-visual equipment, accessories, films and filmstrips can be purchased.

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Prepared at the request of the Industrial Audio-Visual Association, the new list is designed to help the audio-visual user to set up a film or audio-visual presentation outside of his own city, in areas where he is not familiar with the facilities of the local dealers. Film sponsors, business firms, advertising agencies, convention managers, schools, religious groups, etc., can use this new list to order audio-visual dealer services by mail phone, or wire.

Single copies of the membership list are available free to audio-visual users from NAVA, 2540 Eastwood Ave., Evanston, Ill.

Poling Defends Survey

New York—Dr. Daniel A. Poling, editor of the Christian Herald, said here that the magazine's disputed survey on conversions of Roman Catholics to Protestantism had served its purpose.

"We 'proved' exactly what we set out to discover," Dr. Poling said. "Namely, 'is conversion a one-way street or do Roman Catholics become Protestants?' It is not, and they do."—R.N.S.

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Validity of Trust for Foreign Missions

ARTHUR L. H. STREET

AFTER making specific bequests, a will left by a minister at Gloucester, R.I., provided that the remainder of his estate should go "to the Wesleyan Church of the Nazarene, . . . Providence, R.I., in trust however, to expend the principal and income for the general interests of the Church of the Nazarene, in Africa."

The Supreme Court of the state was lately called upon to decide these questions: (1) Was the named church legally authorized to act as trustee of a trust involving foreign missions? (2) Did the will sufficiently specify intent that the funds be expended for foreign missions by an unmentioned General Board of Foreign Missions? Both questions were answered affirmatively. (*Thomas v. General Board of Church of Nazarene*, 68 Atl. 2d 66.)

The Wesleyan Church, a Rhode Island church corporation, being governed by a Missouri corporation, The General Board of the Church of the Nazarene, the court intimated that testator intended the trust to be administered directly by the General Board as an agency of the trustee, Wesleyan Church. This inference followed from the fact that the General Board maintains in Africa, under a department of foreign missions, chapels, hospitals, clinics, schools, etc., as an aid to primary work of evangelization of the gospel. The work is maintained by contributions from individual local churches. Testator knew all of this and, therefore, must have intended to benefit the Africa missions, although he did not mention missions specifically nor the General Board.

As to the power of the local church, the court noted that it is incorporated "for the purpose of church worship and religious service of the Almighty God," and its charter further provides that as a Nazarene congregation it is "subject to the provisions of the government of the Church of the Nazarene as from time to time authorized and declared by the General Assembly of that church. "It is, therefore," said the court, "a part of the general church body and as such the religious and charitable interests of the general church are also interests of

the particular local congregation in Providence. That such congregation does not actively and immediately participate in the conduct of the general interests of the church in Africa does not render those interests any the less the interests of the local church. Clearly those interests are germane in a real and true sense to the purpose for which the Wesleyan Church of the Nazarene was incorporated.

"The propagation of 'church worship and religious service of the Almighty God' is promoted by the erection and maintenance of chapels, hospitals, schools and clinics designed to dispense religious, humanitarian and educational aid to all who stand in need of such aid and freely accept it."

As supporting its conclusions, the Rhode Island Supreme Court cited a similar case where the Maryland Court of Appeals upheld a testator's manifest intention, although the intention was not clearly expressed in words. In that case the residue of an estate to the Church Council of Saint Paul's Lutheran Church to be placed at interest and the income paid to the Board of Foreign Missions. There was no such board in the particular local church but there was a Board of Foreign Missions of the General Synod of the Evangelical Church in the United States of America of which St. Paul's church was a member. That board was incorporated and regularly received contributions from Saint Paul's Lutheran Church and other Lutheran congregations for the support of foreign missions. Testator, through his local church, was a liberal contributor to the Board, which was commonly spoken of by members of St. Paul's by its short name, Board of Foreign Missions. The Maryland Court of Appeals gave effect to testator's manifest intent, that the gift be regarded as one to the Church Council of Saint Paul's, coupled with a direction that it be paid over to the Board of Foreign Missions of the Synod. (*Board of Foreign Missions of General Synod v Shoemaker*, 133 Md. 594, 105 Atl. 748.)

The Rhode Island court concluded that the net income involved in the case before it "should be paid over to the

General Board of that church, provided that such board agrees to expend such income solely for general interests in Africa." But under the wording of the will it was decided that it was discretionary with the local church to determine if and when *principal* of the trust estate should be paid over to the General Board for the same purpose, provided that payments of principal which would exhaust or greatly diminish the trust estate should not be made without prior approval of the local county court, as it was the primary intention of the testator to set up a trust fund for the benefit of the general interests of the church in Africa and not to make an absolute gift to the General Board. The court, also, decreed that legal title to the real estate involved should remain vested in the local church, subject to the trust provisions of the will.

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The depression inspired game of "dartball" which came to Milwaukee in the late 1930's still attracts the loyalty of that community's churches during prosperity. Churches of many denominations provide a large share of the 3500 dartball players participating in 25 Milwaukee leagues.

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Here's how the game is played. Darts are thrown underhand at a four-foot-square board which contains a baseball-diamond diagram. The board is placed 20 feet from the throwing line. Players are seated alongside the throwing area in back of it—depending upon the amount of space available. Players can be of any age, from the extremely young to men and women in their 70's. Physically handicapped people can also participate and be proficient at the game. Rules of baseball are generally followed and the games are nine innings each, usually with a series of three games being played in one evening of league play.

Important too is the inexpensive equipment required for dartball. Equipment and approximate cost include: Board without wire, \$2.50 (with wire \$5.25); Darts Apex No. 23 feather, \$2.40 per dozen; score sheets 100 to a pad, 75 cents; rule books, 25 cents; and easel, \$8.00. Frank Holz, the manufacturer, will supply these items. For further information on equipment and how to start a dart ball league write Church Management.

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A SERMON FOR SUMMERTIME

Moths

THOMAS FRANKLYN HUDSON*

Where moth and rust doth corrupt. Matthew 6:19

MOTHS are a familiar sight at this particular time of the year. The pastor who is calling upon a family may have his conversation abruptly interrupted by a good housewife suddenly thrusting forth her hand and exclaiming in glee, "There! I got it!" At first he may suspect a trace of insanity in the individual, but eventually it comes out that within her clenched palm she has administered lethal pressure to a little nocturnal insect. Or he may visit another home where the odor of repelling pellets known as "moth balls" will assail his nostrils the minute he crosses the threshold of the front door. He may find the atmosphere exceedingly close in a third residence because none of the windows is open. "When we turn on the lights, we have to close the windows," says his host. "Moths, you know!"

Why are all of us so fearful of these little winged creatures? The moth has no sting like the yellow-jacket. It carries no germ like the tse-tse fly. It is not noxious like the noisy blue-bottle. It does not buzz like the bumble-bee. It does not "bite" like the mosquito. It neither nibbles nor gnaws at us, nor does it pay the slightest attention to any food that may be on our plates. True, it does fly around the electric lights sometimes, but this is a slight annoyance.

Moreover, the moth is not an ugly creature. On the contrary, some species are very beautiful. Only the eye trained in the differentiation of insects can sometimes say whether a certain species is a moth or a butterfly.

And yet the moth is a pest. It is pursued, hunted down, and exterminated with unflinching ardor. All this is done to the moth—not because of what the moth is, but because of what it does. It lays eggs, and these eggs become larvae, armed with teeth, deadly in their destruction of the environment on which they are hatched.

These little creatures like the dark

*Minister, First Church of Oakland, (Presbyterian), California.

recesses of things which are not in use. And they have no class prejudice whatever. They attack the blue denim overalls, and they relish the mink coat. With no partisanship whatever, they eat holes in father's ancient union suit and in mother's best blue velvet dress. Sister's brand-new plaid skirt and brother's old sweater with its aroma of fishing-tackle are both the objects of their ravenous appetites.

Now, it is impossible for you to change the dietary habits of moths. They have always been what they are, and they always will be. But it is possible, having recognized their habits, to prevent them from destroying your own property. To be forewarned is to be fore-armed. Summertime, we know, brings moths. But modern merchandizing has made available to us moth-proof bags and chests into which we can put our valuable assets and into which the insidious little insect cannot enter.

I

All of this is applicable to life. There are moths in life which destroy character. They are as inevitable as the little creatures which fly into our homes on these summer months. We cannot escape them entirely, but we can certainly prevent them from destroying us and our possessions. The first of these moths is sex. Sex is a beautiful thing. It is the gift of God to all his creaturehood, including man. It is the vehicle whereby both the human race and the animal race is perpetuated. It is the biological foundation of the emotion of love. It was willed into existence by God himself. "Male and female created he them", the Book of Genesis tells us.

But sex causes a great deal of trouble in the world. Its perversion leads to divorce, the break-up of the home, emotional tension, neurosis, even crimes of violence and murder. Unbridled sex can result in unwed mothers, unwanted babies, venereal disease and death. It can produce prostitution, organized vice, and even such abnormalities as homosexuality, sadism, and masochism.

Church Management: June, 1954

All of these things result because some men and women do not pause to ask themselves what this gift is which they possess. They do not see how God has given it to them as a beautiful thing which has a divine purpose, the assisting of God in creating personalities of infinite worth both to us and to him. Modern novelists and movie producers have fed the minds of adolescents on the pernicious and pagan doctrine that sex is something which is only a biological appetite. It is like the appetite for food, they say. Either you must satisfy it or you will be abnormal. It is not good to restrain yourself, they say. Let yourself go, and don't be restrained by the adages of a pre-enlightened Puritanical ancestry.

So this moth is allowed to lay its eggs in the dark recesses of the subconscious mind. It lies dormant perhaps for a brief spell, but then when the hot summers of temptation come with a full surge, it breaks out, causing the house of character to fall—and great is the fall thereof.

The only protection from this moth is to plant firmly within your own character the Biblical doctrine of sex. Sex is an appetite—yes. But that appetite is to be satisfied only within the ties of the marital bond. Sex is not an end in itself. It is the expression of human love, blessed by God, intended to be used by men and women for God's glory. Marriage is a holy union, symbolizing the union that exists between Christ and his Church. It is a beautiful thing, and when properly understood in the light of God's will, it can be used as a means of fulfilling our divine purpose.

II

A second moth against which we must perpetually be on our guard is money. Like the moth that flies through the window into your living room, money may not be harmful. There are moths that lay eggs and moths that do not lay eggs. Money in itself is neither good nor bad. I am always a bit impatient when I hear some person, thinking that he is quoting the Bible, say that "money is the root of all evil." The Bible, of course, says nothing of the kind. What it does say is that "the love of money is the root of all evil"—which is something entirely different.

Money can be a great blessing. With it, we may send a missionary to the wilds of equatorial Africa and support him while he stays there. With it, we can conduct research for the better understanding of the dread scourge of cancer. With it, we can alleviate human suffering in many forms. With it, we can provide places of entertainment for soldiers and sailors who spend lonely week-ends in our cities, instead of forcing them to be the prey of disreputable taverns and places of vice and corrup-

tion. With it, we can provide hospitalization and treatment for those who might otherwise be left to the ravishes of disease.

But money can be used for bribery. It can be used as an incentive to crime. The love of it can be distorted into making slaves of countless numbers of people. The exploitation of the soil, the depletion of our fish and game, the creation of human appetites for narcotics, the traffic in alcohol and white slavery, the confidence and bunko games, robbery, arson, smuggling—these and a host of countless other evils have resulted from man's love for money.

The person whose primary objective in life is the making of money develops a warped sense of values. He fails to see that "a man's life consisteth not in the abundance of things which he possesseth." Money in itself is a-moral. It is neither good nor bad. But what a person does with his money constitutes a moral decision. No matter how much of it he amasses, it can never give him a final security. A man may be a millionaire, and he may break mentally and spend the rest of his life in destitution of soul. Money is not able to produce nor sustain any of the durable satisfactions of life. It cannot buy love, happiness, or peace of mind. It is not convertible currency for salvation.

If a man understands this about money, the moth will not corrupt him. If he realizes that his money is a gift from God to be used for his glory, he will not misuse it. Moreover, if he recognizes himself as a steward of God, accountable in his stewardship, then his character has become moth-proof, and his dangers are decidedly minimized.

III

A third moth concerning which we would do well to guard against is power. Any casual student of history knows that this moth has ultimately destroyed the dictators on the world scene. Go back as far as old Tiglath-Pileser in ancient Assyria, and come along to Julius Caesar, Alexander the Great, Charlemagne, and Napoleon Bonaparte. Proceed to our own lifetime, and look at Benito Mussolini, Adolf Hitler, and Josef Stalin. If we leave the Russian dictator aside for the moment, what has happened to all these once-great names? They sought power for the sake of power, and power destroyed them.

Power need not destroy, but it is a moth against which we must be on our guard. Our Lord himself sought power of a certain type. But it was not the power of armed might, nor the power of force. Before his ascension into heaven, he said to his disciples, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all



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nations . . . telling them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." The power of our Lord was a benevolent power—power over the lives of individuals to make them conscious of their sonship to God and to open up to them the life that was life abundant.

So the modern Christian should seek to have power over the lives of his contemporaries. But the power he should seek is a positive power. He should seek to influence them for good. He should seek to live triumphantly, so that others may behold him and wish to attain what he has in their own lives. The Christian should have a happiness in his life which is vibrant and zestful, because he knows Christ. No follower of the Master should be morbid and neurotic. Christ has offered him a positive power which will make his life purposeful and satisfying.

But the person who seeks power over his fellows to use them for his own selfish ends has begun the journey which only ends in defeat. The industrialist who takes no recognition of the conditions under which his laborers toil, the union organizer who is utterly ruthless in his demands upon management, the father whose selfish interests cause him to have no concern for what happens to his children, the wife who tries to "keep up with the Joneses next door regardless of the financial income of her husband, the teacher who belittles his students and cares not for its effect upon their characters, the officer whose egotistical snobbery makes him indifferent to the welfare of the men under him—these are instances of the misuse of power whose end is disaster.

IV

One could mention many other moths to which all of us are vulnerable. I will content myself with a final one. It is pride. Pride need not be a bad thing. A certain pride in one's personal appearance may have a salutary effect on his whole outlook on life. Nothing is to be gained by going about unkempt, resembling in all regards a human scarecrow. It is pride in one's appearance which makes an otherwise lazy man shave and bathe each morning. Pride in one's family because of a genuine and worthwhile accomplishment is certainly justifiable. I am always proud of my daughters when they bring a good report-card home from school. I am proud of my church because of many of the wonderful things it has done since I have been one of its ministers. I am also proud of its past history and of the things it hopes to do in the future.

But, like the moth, if you do not watch where it goes, pride can indeed lead to destruction. The danger is that

we forget our dependence upon God and come to feel that the things we accomplish are done in our own might and strength. Why should I be proud that I have not experienced a moral dereliction when one of my contemporaries has done so? What has saved me from that experience? My own strength and moral power? No, "there but for the grace of God go I." Have I attained what eminence may be mine in my own strength alone? Nobody knows better than I, when I honestly face myself, that but for God I would be nothing.

This was the sin of the man in the parable who had stored great wealth in his barns and bins. He no longer had to work for a living, and in a pompous and egotistical fashion, he soliloquized with his soul, saying, "Soul, take thine ease, eat, drink, and be merry." But God called such a man a fool. Why? There is no indication that his gains were ill-gotten or that he had cheated anybody else in amassing them. His sin was in his pride. He felt that he had accomplished all this by himself, and so he could say to his soul, "Take thine ease."

Everything that we have is the gift of God. Let us not, therefore, glory in our conceit and pride. Remember your dependence upon God. Pause to thank him for all his benefits to you. Praise him for his goodness to you, and to those whom you love. Without him you would have no breath of being and no life at all.

This is summertime. The air is full of moths. Watch and pray, therefore, that neither your garments nor your characters become moth-eaten.

Charity Tax Bill Amended

Washington, D.C.—The Senate Finance Committee amended the general tax revision bill to eliminate a reference to religious orders in a section increasing by ten per cent the exemption given individuals for charitable contributions.

The action was announced by Chairman Eugene Millikin (R., Colo.) as the committee continued its deliberations on the House-approved tax measure.

The House voted to increase the amount a taxpayer can deduct from his income by reason of charitable contributions from 20 per cent to 30 per cent. But it provided that the additional 10 per cent should be limited to donations to "a church, a convention of churches, or a religious order."

Senator J. Allen Frear, Jr. (D., Del.), a member of the committee, said that the new limitation was voted by his group because the word "religious order" is not susceptible of an exact definition.—R.N.S.

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The Architect's Report on Church Building

(From page 45)

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Close-up View of Parochial School

(From page 41)

down between church and school. Equipment and classroom items serve a dual function. Day school classrooms and equipment, for instance, also are used for Sunday school. Kitchen and cafeteria facilities are used for church dinners.

The unfolding and continuous story of Bethlehem's parochial school, its huge church and dedicated membership, prompt curiosity as to what kind of people these Lutherans are and how they manage what for a single congregation is a vast enterprise. Pastor Blanke gave part of the answer when he talked of a scriptural mandate to provide religious as well as secular education for children. Lutherans take this mandate no less seriously than do Catholics, as their nearly 1200 parochial schools testify.

Some may suspect that a large congregation such as Bethlehem must receive an endowment from wealthy members in order to run a tuition-free elementary school. This is the case with many of the 7433 day schools and academies under Protestant auspices.

"This church has no wealthy members," Pastor Blanke asserts, "it must depend upon middle-class folks who work in factories, offices, and in the professions." He said that actually there were very few professional people in the church, leaving the bulk of the congregation and the bulk of its contributions to come from the working class.

Lay Pastoring

Exacting and detailed organization carried out by consecrated laymen and a membership anxious to please God are given credit for Bethlehem's progress by Pastor Blanke. He explained that Pastor Scholz and himself together with a half-time assistant can average only one visit to each family during the year. But each of the 2800 members and children is visited each month by one of the ninety deacons, he points out.

The monthly visitation system is unusual although not unique among Protestant churches. At Bethlehem the system really works. The deacon's visit to the member's home has several purposes. First, he provides intimate and regular contact between the church and its membership. If there are complaints, he hears them and relays this information to the church office. One of the pastors then may make a special visit to listen and explain.

Besides listening to membership reaction, the deacon acts as a messenger. He delivers the monthly church paper in person. The church keeps to a minimum the number of mailings it makes and emphasizes personal contact

through the deacons and pastors. On his regular visits the deacon also provides each family with devotional literature which is prepared periodically by the denomination.

Deacons have the further responsibility of keeping members up to date financially. They deliver collection envelopes personally and, later, a quarterly report on the member's contributions to date. The financial statement is discussed with the member if any discussion is required. The ninety deacons are organized into twelve sections and four regions and headed by the church financial secretary.

Through this technique Bethlehem received gifts totalling \$163,000 last year and was able to provide for the operation of the school and church. It permitted a tuition-free school for the students, with all cost being met out of the general church budget. And, of course, the parochial school requiring fourteen full-time instructors was the largest single part of the budget. Missouri Synod schools generally are tuition-free at the elementary school level, tuition usually being charged in the high school.

It would be a mistake to think of Bethlehem's "organization" as primarily responsible for its success. Rather, the organization represents the spirit of believers in Psalm 34:11, "Come, ye children, hearken unto me; I will teach you the fear of the Lord."

This spirit is seen in the approach of Bethlehem during its twenty-eight years of growth. Each time a new school building or church was required, the membership regarded it as a problem which "became a blessing."

Concerning the new school addition for which funds are being raised, Bethlehem is asking its members: "Do you believe that God will now help 1800 people with 565 children add to this (the present building) to provide space vitally needed for his work?" Surely, Bethlehem's membership with God's help will respond and continue to grow.

Lutheran Parochial Schools

(From page 10)

One of the six purposes of the Lutheran Church — Missouri Synod, according to its constitution, is to promote parochial schools and a thorough doctrinal preparation of its members. For over a hundred years its ideal has been "a school for every church." But we are at present far from that ideal, due to numerous small congregations and also a degree of indifference. In principle, both a school that teaches only religion and one that teaches no religion, or a combination of the two, is regarded incomplete and inadequate.

The Teachers

The Synod maintains two major

teachers' colleges for men and women, one at River Forest, Illinois, and the other at Seward, Nebraska. They are classified as divinity schools or seminaries. The first has only a four-year college department, the second has also a high school department. The total college department enrollment is 936—511 men and 425 women. The institutions offer a thorough-going course in religion and church music, besides their general education and professional courses, and are accredited by the North Central Association of Secondary Schools and Colleges. The men teachers commonly serve also as organists and choir directors of their churches. They are called and installed, the same as pastors, and are expected to hold ministerial membership in the Synod, the same as the pastors. Women teachers are less formally called, and do not hold such membership in the Synod.

The Elementary School Curriculum

In a Lutheran parochial school, the daily thorough, systematic teaching of the Christian doctrine and the uninterrupted, careful training of the child to translate the doctrine into life, are paramount. Such teaching and training are based solely upon Holy Scripture, and follow any correct exposition and interpretation thereof, such as Dr. Martin Luther's Small and Large Catechisms and the other confessional writings of the Lutheran Church given in the Book of Concord of 1580. Besides doctrinal study proper, there are also courses in church history, current church events, and church music.

So far as scholastic standards are concerned, there is little difference between the curriculum of the public schools and that of Lutheran schools. If anything, the Lutheran school tries to excel, and should be expected to do so because of its nature and the type of its character training. It has a distinct advantage, as public school teachers and superintendents have repeatedly said. In the Lutheran school the common branches of learning are enriched by a distinctly Biblical point of view in all things, and general education is employed as a means of Christian training. God is kept in the center, and the child is kept conscious of the fact that "of him, and through him, and to him are all things," and that all of life and the whole universe is God-revealing and God-glorifying. To illustrate: The child studies health and safety as in any other school, but is also taught what the Lord has to do with health or safety; why there is danger against which we must guard ourselves and others; the Christian's responsibility concerning his own health and safety, and that of his fellow men. And all this radiates and emanates from a daily intensive study and application

of the word of God, to which the first hour of the day is devoted.

In a church school there is never any fear of violating the principle of the separation of church and state because of the teaching and application of religion, or of specific religious convictions; on the contrary, here the teachers and pupils are of the same faith, and can boldly teach, learn, and confess the truth of Holy Scripture as they see it in its application to all things temporal and eternal. The object is not segregation from their fellow students and teachers in the public schools, nor competition with them, but to provide and secure the best possible "religion, morality, and knowledge necessary for good government and the happiness of mankind." If that be regarded divisive, the Lutheran Church and every other church denomination in America, to whom the Constitution guarantees a "free exercise" of its religion, is divisive; yes, then the schools "forever encouraged" by the Continental Congress must have been divisive. No, the Lutheran school is not divisive, as experience has shown, but, if anything, has served as a salt and a light in the American way of life, just as any church denomination should. There is no greater barrier to communism and other subversive tendencies than American citizens thoroughly grounded in and ruled by the Word of the Lord of lords.

Overly Booklet Tells Story of Church Spires

Spires whose 'silent finger points to heaven.' William Wordsworth (1770-1850)

Pointing to God is a beautiful pictorial and historical study of church spires described as "the symbol of aspiration toward higher things" and "an unchallenged representation of Christianity's finer hopes and goals." This story is published in a well-illustrated 26-page booklet by Overly Manufacturing Company, since 1888 creators of spires. The excellent photographs of churches over the ages make this also a study in church architecture.

Overly traces the origin of the spire which Reinhold Niebuhr has called "a fitting symbolic expression of the yearning of the religious spirit for the ultimate beyond the immediate concerns of life." Described also are difficulties in building steeples and spires, typical of which is the Beauvais spire which was twice erected beyond its carrying capacity. Other great churches and their spires are mentioned along with the influence of various national and religious groups.

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The reader is further taken step by step through the process by which a spire is built. Overly points out the many advantages of constructing spires of aluminum and other lightweight metals and metal alloys. These metals, which can be worked into thin sheets, are now at hand to conquer the problems of weight and excessive lateral thrusts which halted the Gothic builders' development of the spire, the steeple and the fleche. An important aid to those contemplating remodeling or a new church structure, this booklet may be obtained without cost by writing *Church Management*.

Bible Sales Hit Peak

New York—Distribution of Scriptures in the United States increased by 140 per cent over the past five years and reached an all-time high of 9,726,391 volumes during 1953, it was reported here at the 138th annual meeting of the American Bible Society.

In 1948, a five-year program was adopted to double the domestic distribution of Scriptures, which that year amounted to 4,047,915 volumes. In 1953, the goal was met and exceeded by 40 per cent.—R.N.S.



NEW BOOKS



Sermons

That Immortal Sea by Leslie D. Weatherhead. Abingdon Press. 217 pages. \$2.50.

To many sermon-tasters the appearance of a volume by the minister of the famous City Temple, London, is a genuine event. These seventeen discourses will not disappoint the clientele of Weatherhead readers. Probably the best way to give a general idea concerning them is to pass along a few of the sermon titles. Five will have to do. Here they are: "The Advantages of Atheism," "This Haunted World," "Possessing and Possessed," "The Power of the Crucified and Risen Christ," and "The Self We Forget." The caption of the first sermon which furnishes the title of the book will sound familiar to many readers, some of whom will recognize it as coming from Wordsworth's poem on "Intimations of Immortality from Recollections of Early Childhood," which Dr. Weatherhead characterizes as being in his opinion "the loveliest of all the odes of Wordsworth." This sermon illustrates its author's felicity in the use of great literature as homiletical material. It begins with a generous quotation from the great Wordsworthian Ode and ends with two stanzas from Tennyson's "Crossing the Bar." The paragraph preceding the Tennyson quotation is in itself literature of tender beauty and spiritual insight. It is too long to quote here, but it should not go unmentioned.

Perhaps the most distinctive of the seventeen sermons is the one on "Foreknowledge, Free Will, and Fate." When I first noticed this title I was impressed that the preacher was taking in considerable territory in trying to deal in one discourse with three such formidable ideas. After reading it several times I am not entirely sure about all phases of its treatment of such a tremendous theme. Yet I cannot help feeling that it would have been a tragic loss if Dr. Weatherhead had not preached and printed this challenging, helpful sermon.

Another impressive, comforting, in-

spiring sermon is on the theme of "Let's Not Be Disgusted With Ourselves." This is an interesting example of homiletic art. The text is Hebrews 11: 16: "They desire a better country, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." The outline of the sermon is based on the three main verbs of "that glorious passage." (1) Desire. (2) Not Ashamed. (3) Prepared. This, though, tells very little about the sermon. It is a sermon not to be analyzed or described but to be read.

L.H.C.

In Parables by Clovis G. Chappell. Abingdon Press, 153 pages. \$2.00.

This is a typical Chappell book. Consequently, we can be sure that many will read it at a sitting and return to it again and again. Nobody has ever accused Dr. Chappell of what the late Bishop W. A. Quayle called "the sin of being uninteresting." We have here fourteen practical messages applying the teachings of Jesus to the problems of every-day life. These sermons are not expositions of the parables, but they are rather discourses based on thoughts educed from them. Sometimes the text expresses the main idea of the parable from which it is taken. In other cases it deals with another of its angles of truth.

It happens that I perversely read the last sermon in the book first. Its title is "God and Money" and its text is Luke 16: 13 and is given in Goodspeed's translation: "You cannot serve God and money." Clear and definite as this verse is, its setting is puzzling. Dr. Chappell in referring to the Unjust Steward says: "Here then is the case: Confronted by a choice between God and money, the rascal of our story chose money? He chose it wholeheartedly. By having thus chosen he made good. He was no doubt rated a successful man. I dare say hundreds commended him by declaring one would have to get up early to run past him. But there is this sad fact—he is not a success any more. All his ill-gotten gains slipped from his fingers long

centuries ago. He won a temporary victory, but he lost the war."

Another especially original sermon is "A Drama of the Highway," which, needless to say, is based on the parable of the Good Samaritan. Another sermon bears the caption of "Excuses," and still another "Choked Lives." "Sour Saints" is a study of the elder brother of the prodigal son. "Facing the Facts" is drawn from the same parable, the text being "And when he came to himself."

In Parables is a book of good sermons rich in its interpretation of the life and teachings of Jesus.

L.H.C.

Preachers and Preaching

Sent Forth to Preach by Jesse B. Weatherspoon. Harper & Brothers. 180 pages. \$2.50.

The author has been professor of preaching at the Southern Baptist Theological Seminary, Louisville, since 1929. His book is written for preachers and those who teach preachers. There are seven lectures. The first discusses why Christ's ministers were not called rabbis, priests or prophets; but apostles. The second gives the record of the apostles' preparation and how they received their power. The writer finds no basis for apostolic succession and that each unit was "little self-governing republics." The third states that preaching was central and examines seven of the expressions used in the New Testament to characterize preaching. The fourth, what they preached. The fifth, the various methods of making disciples, the sixth, their techniques of building up the churches; and seventh shows the perils in the way of the ministry.

"Preaching, they say, is talking face to face and heart to heart with men who need to hear, bearing witness, proclaiming as a king's herald who is the bearer of good tidings, prophesying as the Spirit gives light, teaching divine truth and wisdom, and everywhere and always exhorting men to seek the higher

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levels where dwell purity and peace and overcoming power."

The book is ably and plainly written, well outlined, reverential, positive, progresses in careful outline, and bolstered by many scriptural citations from the Revised Standard Version.

I.C.E.

Preaching the Gospel of the Resurrection by D. T. Niles. The Westminster Press. 93 pages. \$2.00.

The author of this book is a Ceylon Methodist preacher who has served as chairman of the World Student Christian Federation. The four chapters were first given as the Bevan Memorial Lectures in the Stow Methodist Church, Adelaide, Australia. As the title implies, the central thought is the gospel of the resurrection as the basic message of Christian preaching. The four lectures bear the following titles: "The Signature of Hope," "The Signature of Death," "The Signature of Love," and "The Signature of Life."

The book is especially rich in biblical quotations and illustrations. It also contains a number of unusual illustrations drawn from the experiences of the author and others. Although much of the thought is what we would expect in a book of this type, other emphases are a considerable distance from the beaten track. Since the lectures are most distinctly first-hand, nobody can read them without getting some new ideas. Fresh as his approach, Dr. Niles comes perilously near, in some instances, to using the antedated proof-text method, and certain of his incidental conclusions are open to criticism.

The main thesis of the book, however, will not be controverted. The lectures, as a whole, are thoughtful, constructive and helpful. They contain much good thought well-expressed.

L.H.C.

Planned Preaching by George Miles Gibson. The Westminster Press. 140 pages. \$2.00.

An original, stimulating, and practical book on preaching by the Professor of Preaching in the McCormick Theological Seminary. Perhaps the title of this volume may not attract the possible reader. One can imagine him saying, "Of course, preaching should be planned, but what's the use of writing a book to bring out such a thoroughly accepted idea?" But reading just a few pages of *Planned Preaching* will convince the reader that it is very much worth while.

The Introduction is entitled "Why This Book is Offered". It consists of about eleven pages and is somewhat in the nature of an apology. Although a book of such high merit does not need

to be defended, this lengthy introduction is of such high value in its own right that its existence is convincingly justified. Dr. Gibson states that the book has grown out of three strong convictions. They are as follows: the supreme importance of preaching; the high pulpit performance of this century; the great room for improvement. The second of these divisions contains these thought-provoking words: "I am suspicious of the man who begins his talk by selling his colleagues short and implying that he alone is left to tell the news. Whether he is a youth flushed with French existentialism, a theologian enamored of his private interpretation of eschatology, or the self-advertiser who seeks favor by detracting from others, he could be more profitably engaged."

The chapters on "the Christian Year," and "Completing the Calendar" are rather obvious. That on "The Preacher Himself" is exceptionally good reading. "Gathering and Storing Material" ought to be worth more than the price of the book to some readers. Not all preachers would find the plan of collecting material suggested by Dr. Gibson best adapted to their individual needs, but it is hard to imagine anybody reading this chapter without being helped by it.

In this comparatively small book there is wealth of excellent reading matter drawn from books and life. It is rich in ideas. And there is another phase of the volume worthy of especial mention. Dr. Gibson shows a mastery in the use of the English language which is outstanding. The ability of a writer to say with unusual effectiveness what he has to say is a quality which deserves more than a passing commendation.

L.H.C.

Preaching by Walter Russell Bowie. Abingdon Press. 224 pages. \$2.75.

Here is another good book on preaching. And in this case "another" does not mean a second or third, or thirty-third. Books on this subject run into the hundreds, or even thousands. This does not mean that the authors say the same thing in the same way. Most of these books are very much worth while. Often an expert has something to say on a certain theme which nobody else could say. In addition, each generation learns something new about preaching. In fact every decade has its own particular emphasis. It would be unfortunate if a few good books on this topic would not appear each year.

Dr. Bowie's book is readable, intelligent, and practical, as we might expect. He writes from the point of view of one having had a long and distinguished career in the ministry. He has also been a professor in two leading theological seminaries and a lecturer in several others. In 1935 he delivered the Lyman

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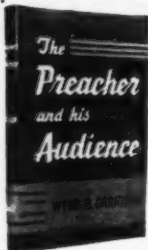


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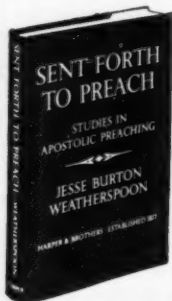
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by Jesse Burton Weatherspoon

This searching examination of the character of Apostolic preaching seeks to strengthen the kinship of the modern preacher to those "sent forth" in the first century.

In 7 information- and inspiration-packed chapters Dr. Weatherspoon, professor of homiletics at Southern Baptist Theological Seminary, discusses: *Apostles of Christ, The Dynamic of Preaching, The Nature of Preaching, The Word of the Gospel, Making Disciples, Building Up the Church, Tests of the Road.*

\$2.50

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Beecher Lectures at the Yale Divinity School, his subject upon that occasion being the Renewing Gospel. *Preaching* is a book with convincing backgrounds both practically and intellectually. Not only is it rich in suggestions as to how to preach, but it is full of ideas about what to preach.

There are two chapters on sermon construction and another on the delivery of the sermon. Three of the lectures deal with the Bible, the titles of these being "On Knowing the Bible," "Preaching from the Old Testament," and "Preaching from the New Testament." One is tempted to say that these are the best chapters in the book until he remembers Dr. Bowie's skill in dealing with other themes.

The chapters are followed by brief bibliographies. Here there are some grounds for differences of opinion both in regard inclusions and omissions. But probably these divergences are inevitable in connection with such brief lists of recommended readings. It is likely that doubling the length of these bibliographies would have been to the advantage of the reader.

Preaching itself is entitled to a certain place in homiletical literature. It would be unfortunate if this book had not been written. It deserves wide reading.

L.H.C.

Missions

Christian Missions and the Judgment
Christian Movement, London. Seventy-nine pages. 6 s 6 p (about \$1.).

This booklet is tiny (but so was William Carey's famed missionary tract) and might easily be ignored, especially since no American publisher has made it available on this side of the Atlantic.

Yet no one who is concerned about the present and future of the world fission of the Christian Church should miss this stimulating discussion by one of long experience in China. He analyzes the "debacle in China" carefully and, within a Christian frame of reference, finds too much truth in the accusation of Red China that the mission enterprise has been too closely linked with Western thought. The Gospel is "always incarnating itself in a culture." For its failure to adopt a mission technique that would have enabled the China storm to have been ridden out without complete shipwreck, the church is called to repentance and amendment.

Readers of Allen's mostly-forgotten *Missionary Methods: St. Paul's or Ours* (1912!) will not find many of Paton's proposals startling. But they do certainly call for an overhauling of our present missionary thinking.

Not only mission board executives

and members, but garden variety pastors might well spend time in discussing such provocative statements as these: "The aim of missions is not primarily to save souls, but to provide the permanent means by which souls may be saved;" "Instead of saying, 'Let us first make numerous Christians in order to obtain a full native ministry,' we should reverse our terms and say, 'Let us first make a vigorous native ministry in order to obtain numerous Christians.'" "Education and medicine are both Christian concerns, whether or not religious education is included or an opportunity for evangelism provided."

The author's prescription should not be gulped down, without consideration. But the tragedy of Christian missions in China (and now in India?) should warn against a too-easy setting of the medicine upon the shelf.

J. S.

The Christian World Mission in Our Day by Kenneth Scott Latourette. Harper & Brothers. 192 pages. \$2.50.

The author is already well known through almost a score of volumes as one of the great historians of the Christian Church. Now an emeritus professor of Yale University he gave the substance of this present volume in lectures at four educational institutions in this country and three in Europe in 1953 and 1954.

For those who are familiar with the author's previous studies the headings of his seven chapters will reveal his treatment. They are as follows:

1. The World of Yesterday.
2. The Spread of the Gospel in the World of Yesterday.
3. The World of Today.
4. The Spread of the Gospel in the World of Our Day.
5. The Eternal Gospel in An Age of Storm.
6. As we Rise to the Challenge of Our Day.
7. What Can we Expect?

Yesterday is defined in terms of the long peace between 1815 and 1914 and today in terms of the years since. Professor Latourette writes calmly and clearly, facing all the facts and finding much that encourages. His book can be commended to ministers and to laymen alike. He writes with authority as a scholar and with faith as a Christian. His treatment of his immense theme is both devout and enlightening. All his readers will be grateful for the statesmanship of his proposals in the final chapter. He believes we live "in one of the great days of the Church."

A preface of six pages explains his method and point of view. The index takes up the last ten pages.

F.F.

Devotional

Life, Faith and Prayer by A. Graham Ikin. Oxford University Press. 127 pages. \$2.50.

Miss Ikin is a British psychologist who has long been a coordinator of psychiatry and religious faith. Dr. Leslie Weatherhead in a brief introduction writes appreciative of her work, and suggests that the book itself will add to her reputation. It does.

This book was written especially for middle-aged folk, whose "middle-aged spread", Miss Ikin says, is reaching out beyond the mind as well as beyond one's chair! Youth is past with its idealism, and courtship and early adult problems are now conquered on the whole. But what can bring these past experiences together in a satisfactory relatedness? That is the major task of serious-minded, thoughtful middle-aged folk.

Through faith and prayer life becomes richly rewarding, Miss Ikin points out. Science has its rightful place in our living, but only its place. It is not to push aside religion. But neither should religion push aside science. Her whole book, after the introductory chapter on science and religion, shows how the two can and must go together to bring the relatedness that grows out of life and faith and prayer.

Some paragraphs and pages are quite remarkable; others are quite ordinary; but on the whole, this is a fine volume for minister or parent or teacher, seeking to know, particularly in the middle-age range, ways to relatedness.

H.W.F.

The Practice and Power of Prayer by John Sutherland Bonnell. Westminster Press. 93 pages. \$1.50.

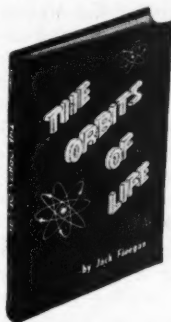
These seven sermons were first preached in the Fifth Avenue Presbyterian Church of New York City, then over the national vespers radio program, a host of listeners asking that they then be published in book form.

These sermons are neither literary nor sermonic gems. They are not particularly apt in illustrative material. But their simplicity of form, their sensitive understanding of prayer and of the pray-er, and their mood of devotion make them fine and helpful reading. Unfortunately, the spoken word in the setting especially of the sanctuary is missing, which I believe would reveal the true power of these seven statements. Yet the reader will find these suggesting ideas to follow on with in one's own personal devotion and practice of prayer. That, after all, is what the author wanted, I am sure.

H.W.F.

Church Management: June, 1954

NEW BOOKS



THE ORBITS OF LIFE by Jack Finegan

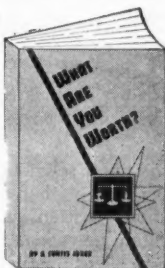
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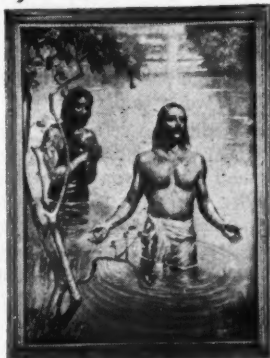
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God Speaks by Frederick W. Brink.
Westminster Press. 96 pages. \$1.00

This small and compact book, written by the senior chaplain of the United States Fleet Activities, is an unusual devotional manual. Instead of being written in the third person, God, Christ and Life speak directly to the listener. There is naturally a striking forcefulness and pointedness to each meditation. Although one's attention is sharpened by this method, there is nothing offensive or irreverent in the book.

The meditations have been arranged as daily readings for a twelve week period. The average reading time for each thought is about a half minute. A suggested Bible passage and a brief prayer are attached to each meditation.

The author has veered carefully away from any stereotyped ecclesiastical jargon so that the book will readily appeal to young men and women.

J.S.

A Journey Into Faith by Thomas S. Kepler. Abingdon Press. 160 pages. \$2.50.

Dr. Kepler, one of the finest religious anthologists of our day, has gathered together forty meditations written for daily use in metropolitan newspapers during Lent. They are excellent for that purpose. Their illustrations and comments gather the interest of the average reader.

They are not quite as interesting in book form. There is too much a feeling of scissors and paste. Nevertheless, Dr. Kepler, Professor of New Testament at Oberlin, need not be ashamed of the success in preparing these for mass acceptance.

H.W.F.

The Very Thought of Thee. Arranged and edited by Douglas V. Steere and J. Minton Batten (The Upper Room). 86 pages. 35¢ each—3 for \$1.00.

In this pamphlet are selections from three masters of the devotional life, Bernard of Clairvaux (from whose hymn comes the title phrase), Jeremy Taylor, and Evelyn Underhill. "The Upper Room", in addition to its bi-monthly day-by-day devotional booklets, and its tiny pamphlets with excerpts from spiritual leaders of the past, now publishes the finest of its works to date.

Dr. Steere edits the selections from Bernard of Clairvaux and from Evelyn Underhill, and Dr. Batten those from Jeremy Taylor. Each is introduced with brief biographical sketch. The selections are "teasers", in that the reader not knowing much about these three masters of the spirit will now wish to learn more about them and from them.

H.W.F.

Theology

God, Hidden and Revealed by John Dillenberger. Muhlenberg Press. 193 pages. \$2.50.

This study penetrates into one of the profound insights of the Reformation. The insight consists in this: the contrast between "the hidden and the revealed God" is not that of one who can not be known apart from his self-revelation but who, since he has revealed himself in Jesus Christ, is now known to those who accept this revelation. Rather does this message of the "deus absconditus" say to us that in the very fact of his self-revelation we learn that God hides himself, and must hide himself, from man. The fact that this revelation centers in the Cross says that it is not straightforward and simple.

Professor Dillenberger of Columbia University illumines this insight by following it through the writings of Ritschl, Harnack, the Seebergs, Otto ("The Idea of the Holy"), Karl Holl, Kattenbusch, Barth and Brunner. The book is informative and thought-provoking. Obviously it is not intended for easy-chair reading! It is theological steak, not Pabulum. Men will find it more to their taste.

World About Us

Jew and Greek by Dom Gregory Dix. Harper & Brothers. 119 pages. \$3.50.

The author was a member of an Angelican religious order, an authority on both the institutional and devotional aspects of the Christian Church and quite well known in the United States through his previous book "The Shape of the Liturgy" as well as through a lecturing tour not long before his recent death.

The material in the present volume was used originally by the author for lectures delivered at the University of Uppsala in 1950 and later in this country. According to the abbot of Nashdom, who writes the foreword and was the author's immediate ecclesiastical superior and friend, the intention was to expand this material very considerably before publication. In its present form it is hardly more than a long and brilliantly suggestive essay.

The sub-title "A Study in the Primitive Church" gives a partial clue to the author's thesis, namely, that the decades from A.D. 30-60 were of special importance in freeing the budding Church from the framework of Judaism. In Christ the long struggle between the Judaic and Hellenic cultures came into a brief period of fusion. A Gospel originating out of the former was both intelligible and attractive to the latter. A

Church Management: June, 1954

decision of tremendous importance, the carrying of the Gospel to the Gentiles, was worked out and, of course, its significance ever since cannot be overestimated. From that point on the Church which had been predominantly Jewish in its following became predominantly Gentile. Thus these three decades had a very great meaning for the subsequent course of history. The thesis is worked out in much more detail than a brief review can indicate.

Jew and Gentile is primarily a study by a scholar who has specialized in the New Testament period for other scholars who have also specialized in the same period. The book can have only a limited appeal, but within its own particular area of interest it will have a high standing.

The last few pages are taken up with an index to Biblical references and a general index.

F.F.

Various

I Have Called You Friends by Kelly O'Neal. The Bethany Press. 160 pages. \$2.50.

A book of inspirational messages dealing with ten of the friendships of Jesus. Chapter 6 is entitled, "The Bethany Family—Who Had a Spare Room." The caption of Chapter 9 is "An Unnamed Friend—Who Believed Secretly." The other eight chapters have to do with Andrew, John the Baptist, Peter, John the Disciple, Nicodemus, Zachaeus, Judas, and Thomas. These biblical expositions form the bases of interpretations of the broader and deeper meaning of friendship.

One cannot read very far in this book without being impressed that the chapters were originally used as addresses. They could be described as character studies and are to be commended as examples of good homiletics. The opening paragraph of each of these chapters catches the attention of the reader at once, and the material which follows is arranged in such a way as to hold it to the end. There is no doubt that this was an excellent series of addresses, and they constitute a book of considerable merit.

The ten addresses constitute rather easy reading. This does not mean, however, that they are lacking in substantial values. The thought is original and mostly convincing. Occasionally it is challenging. For example, the chapter entitled, "Thomas—Who Asked for More Evidence" begins as follows: "This final chapter is to be devoted to one of the friends of Jesus who has borne through the centuries an unfortunate name that he has not deserved." Many readers will immediately begin

to erect question marks here at the very outset. But they will not stop with that. They will unconsciously decide that they must find the reason for such a statement. Before they get through most of them will agree with Dr. O'Neal. Whether they do or not, they will find his discussion illuminating and constructive. And this is true of the other addresses in the book. Occasionally the author reads between the lines in dealing with these biblical characters. Although this use of the imagination will occasionally provoke dissent, it undoubtedly adds to the interest and helpfulness of the addresses.

We have here a relatively small book rich in illustrations, human interest, and vital thinking.

L.H.C.

The Art of Contrary Thinking by Humphrey B. Neill. The Caxton Printers, Ltd. 112 pages. \$1.

Jesus said, "Woe is you, when all men speak well of you." And the author shows by the record, as of the stock-market, that the majority is more often wrong than right, and that right is the more with the majority. In fact, he has made this touch of practical wisdom work in the business-world.

The volume is, it might be said, an evangelistic tract in favor of individual alliance with "the tiny majority that does, exercise its brain occasionally," and that this devotion ought to be acquired at an early age, "since the average age at which the development of intelligence is arrested lies somewhere between twelve and thirteen years."

For this generation which has sought and failed to find social salvation in mass-movement of thought and action, this tenet is a wholesome gospel. It calls for conversions from the mass-mind.

J.F.C.G.

Plain Christianity by J. B. Phillips. The Macmillan Company. 87 pages. \$1.65.

This is a series of nine brief broadcast addresses of Australian or British radio programs. Dr. Phillips is best known for his translations of the letters and gospels of the New Testament. Everything he is writing is now being published as a result of his fame.

Most of these are very brief and clear and most readable presentations of Christianity for the common man not interested in church who might have dialed in. Each one begins with vivid presentation as though the speaker were right in the room with the hearer. But all do not follow through with that same aliveness. Nevertheless, here are excellent sermonettes on sin, worship, the Holy Spirit and a first portrait of Jesus, as well as other such themes.

H.W.F.

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Of Interest to Ministers

Good fiction, biography and other books not generally classified as religious will be reviewed in this column. These materials can offer entertainment, instruction and illustrations for sermons. Many of these are suitable for book sermons.

James R. Uhlinger, Wesley Methodist Church, Worcester, Massachusetts, a minister-book reviewer of note, writes the column.

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NOT BY THE DOOR

JAMES B. HALL

Random House \$3.00

As a trailer to the small-town-first-parish string of novels *Not By The Door* relates the coming of the Reverend Howard Marcham to Saint John's Episcopal Church in Millston, Ohio, and how he was finally lured away to fashionable Saint Matthews (Saint Matt's) among the country clubs of Cincinnati.

The ground has been worked over often in recent years, but the skill of writing has seldom been on the level of the new volume by James Hall. In fact,

the cleverness of the writing tends to dwarf the plot. Everything is down-to-earth to such an extent that the book has no wings.

Still, it is a cracking good story of little people engaged in little affairs for a God who is a little larger.

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The reader will find here an interesting and informative combination of a number of contemporary practical psychology approaches to religion and personal faith. As books of this type go, Mr. Russell's is exceptionally complete and provocative.

Correction

The Intimate Problems of Women by Dr. Henry Safford reviewed last month should have been credited to Hawthorn Books, 70 Fifth Avenue, New York City, rather than to Prentice-Hall.

Mission Leaders Weigh Plans to Aid Servicemen

Washington, D.C.—Plans to marshal the resources of Protestant mission boards to help meet the needs of American servicemen overseas were discussed at a conference here.

The meeting was sponsored by the General Commission on Chaplains, an interdenominational Protestant agency. It was attended by 27 clergymen representing various denominational mission agencies, the National Council of Churches' Division of Foreign Missions, and the General Commission.

Under the leadership of the Rev. Marion J. Creeger, director of the General Commission, the conferees determined the four major lines along which the project will be developed.

They are: definition of the problem as it was presented by the chiefs of chaplains of the armed forces; survey of existing resources of American churches in areas where servicemen are stationed; consideration of ways to make existing foreign mission resources serve the needs of Americans abroad, and consideration of future coordinating procedures.

The conferees voted to set up a coordinating committee of nine to activate the proposed plans and named an executive committee of three to call further meetings on the plans.

Named to the latter group were Dr. Luther W. Gotwald, executive secretary of the National Council's Division of Foreign Missions; Dr. Willard M. Wickizer, president of the General Commission, and Mr. Creeger.—R.N.S.

Notes On Church Insurance

(From page 8)

out to be permanent, and soon the church contains numerous violations of the code ranging from general misuse of flexible cord for line wire to overloading circuits and overfusing. In some areas, a reduction in rate is allowed if a certificate of approval is secured from the local electrical authorities.

The number of fires attributed to organ wiring is worthy of special note. This is probably due to alterations or repairs by incompetent persons.

Lightning

That lightning is an outstanding cause of church fires is undoubtedly due to the usual steeples and towers so commonly a feature of church construction. Churches should be thoroughly equipped with a complete system of lightning rod protection and this is especially necessary if the church happens to be located in an area where the ground is rocky, sandy, or clay with permanent moisture several feet beneath the surface.

Lighted Candles

Another rather hazardous custom of churches is the use of lighted candles at candlelight services during Christmas Season. Many churches have candles on pew ends, on windowsills and in choir lofts, often without suitable holders. An even greater danger is the carrying of candles by the choristers. There is often a group of children in flimsy cotton robes which are susceptible to quick ignition. An equally beautiful pageant can be obtained by using flashlights or electrically lighted candles.

It is hardly necessary to comment on the other types of losses as recorded by the National Fire Protection Association.

Fire Insurance (Most Important)

It is the duty of the responsible officials of each congregation to see that all buildings and equipment of the congregation are adequately protected by insurance. In times of fluctuating or increasing values, it is particularly desirable that information be secured from competent authorities, as frequently as necessary, as to the cost of replacement of the church buildings and contents, and to maintain insurance in accordance with such values.

The actual cash value for church property, in general, is the replacement cost on the day of the loss, less depreciation, however caused.

To figure values accurately is a difficult task. Valuation of buildings usually calls for the special services of someone familiar with construction costs. As to contents, select an appraiser, who

knows values. If a pipe organ is to be insured, its replacement cost can usually be determined by its manufacturer. Depreciation should be deducted from such replacement cost.

In establishing building values for insurance purposes, three methods are listed in the order of presumed acceptability and accuracy from the standpoint of the church authorities.

1. Employ the services of a recognized appraisal company to make an accurate and detailed appraisal, from which should be deducted the depreciation of everything covered under the building item of an insurance policy, with an estimate of present-day actual cash value. Most appraisal companies can keep these figures up to date by periodically reviewing them for a reasonable additional fee. Such a detailed appraisal serves two purposes: (a) it establishes actual cash value; (b) it supplies a permanent descriptive record of structural items, quantities, labor costs, etc., that is of great assistance in the event of loss.

2. If original plans and specifications of buildings are available, it is possible to approximate the values through the use of charts and indices published by concerns specializing in appraisal work showing building material costs and labor comparison by years. Structural changes and improvements should be considered. In using charts or indices it must be remembered that depreciation due to age, obsolescence or other causes must be considered when determining today's actual cash value. The accuracy of figures produced by such methods is not generally comparable to that developed by a detailed appraisal and may be undesirable in certain cases.

3. A competent local contractor may be employed to prepare a permanent detailed record of structural items and labor costs based on present-day values and to make an estimate of depreciation to determine current actual cash value of buildings.

If any one of the three methods is employed it should be remembered that any appraisal or approximation of present-day actual cash value for insurance purposes should be kept up to date. The amount of insurance should be revised whenever changes are made in the property or any change occurs either upward or downward in the cost of labor and materials.

As to contents, it is suggested that a complete inventory be made, including all furniture, fixtures and personal property, not included as a part of the building. This inventory should list quantity, cost and the present-day actual cash value and be revised whenever present-day actual cash values change upward or downward. In the event of loss, such an inventory becomes a valuable record and would assist in estab-

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lishing actual cash value and in checking and identifying property for which claim is being made.

Plans, specifications and appraisal data, including inventories, should be kept in a vault or safe off the premises.

Churches in Course of Construction

Before construction is started, architects plans should be submitted by your agent to the fire insurance rating bureau in your Province. Minor changes in the plans may be possible which could result in a lower fire insurance rate.

A special type of fire insurance known as builders risk completed value form is available for the protection of the congregation and the contractor while the building is being erected. The purpose of this type of insurance is to provide 100% protection at all times. If this type of insurance is not effected, then ordinary insurance should be placed and increased from time to time so that adequate protection is in force at all times. Supplemental Contract and malicious damage endorsements should be added to such policies.

The term "building" includes storm doors and windows, door and window screens and shutters anywhere on the premises, fences, all permanent fixtures and tower clock and, if attached to said building, bells, pews, pulpits, altars, fonts, and all similar fittings and equipment but excluding movable property of every description and pipe organs and motors therefor and all connections and attachments belonging thereto.

The term "contents" includes property of every description other than that included under the term "building", except pipe organs, motors therefor and all connections and attachments belonging thereto.

If insurance has been placed by separate policies on stained glass windows, communion sets and other works of art and other church equipment, their values should not be included in your general fire policy and the general policy should be endorsed accordingly.

Coinurance Clause—Caution

Policies may be made subject to a coinurance clause, and if used, a reduction in rate generally applies.

Extreme care should be exercised in taking advantage of this clause. The insured undertakes to carry insurance equal to 80% or 90% (as the case may be) of the actual value of the risk insured. If at the time of loss, insurance in force is not sufficient to meet this requirement, the congregation will be called upon to pay a portion of any partial loss.

Operation of Coinurance

Eighty per cent is the most commonly used coinurance percentage with the amount of insurance equaling at least 80% of the actual cash value of the property (replacement cost less depreciation). If that amount of insurance is not purchased by the owner then he has, in effect, elected to become a self-insurer for the balance. The uninsured portion of the risk becomes his own financial responsibility in case of loss.

The following examples show how coinurance operates: (A) with sufficient insurance and (B) without enough insurance to comply with its conditions:

Example "A"

Church property with actual cash value (replacement cost less depreciation) at time of loss	\$100,000
Insurance to comply with 80% coinurance of at least	80,000
Insurance carried for full compliance	80,000
Amount of loss	16,000
Collectible loss $\frac{80,000 \text{ (amt. of ins.)}}{80,000 \text{ (80\% of val.)}} \times 16,000 =$	16,000
Insurance pays	16,000

Example "B"

Church property with actual cash value (replacement cost less depreciation) at time of loss	\$100,000
Insurance to comply with 80% coinurance of at least	80,000
Insurance carried (% of compliance)	50,000
Amount of loss	16,000
Collectible loss $\frac{50,000 \text{ (amt. of ins.)}}{80,000 \text{ (80\% of val.)}} \times 16,000 =$	10,000
Insurance pays	10,000
Uncollectible loss % or	6,000

The above examples clearly demonstrate the operation of coinurance.

In a rising market for cost of materials and labor it is very important that the amount of insurance be checked periodically and revised to reflect the changes in actual cash value to comply with the application of coinurance. In a declining market the amount of insurance can be reduced.

Supplemental Contract Endorsement

Policies may be extended at small additional cost to include supplemental perils of windstorm, tornado, hail, lighting, explosion, riot, and civil commotion, etc., as delineated or limited in the respective endorsement. All fire insurance policies should contain this feature.

Replacement Cost Endorsement

All fire insurance policies invariably cover "actual cash value." This means in the event of a loss it is adjusted on the basis of what it would cost to make the repairs or rebuild the building, less depreciation. Several years ago, a replacement cost endorsement was introduced which might have been designated "new for old." It is now permissible for a church congregation to insure property on replacement value and in the event of a loss, no deduction is made for depreciation. In many cases, this may be found most desirable. Industry sets up and invests in a depreciation reserve, church properties simply depreciate and no reserve is set aside. In the event of a severe loss the difference between depreciated value and the cost of replacement could be anywhere from \$20,000 up to \$100,000 or more. This means that a new mortgage must be arranged. It must be borne in mind, however, that the insurance must be written subject to an 80% coinurance clause and that in arriving at the basis for coinurance, the present replacement cost of the building is taken as the basis. Many school boards, and trustees of other organizations have felt obligated to effect insurance on this basis.

Malicious Damage Endorsement

As many church premises are not occupied or used between Sundays, consideration might be given to a Malicious Damage Endorsement, which is an extension of the fire insurance policy.

Loss of Revenues (Because of Vacancy Caused by Fire)

In the event of serious loss, it may be necessary to arrange for other Church accommodation, pending completion of repairs or replacement of the damaged structure. For a very moderate premium, Insurance can be arranged which will pay to the congregation, the difference between actual receipts, i.e.—(Loose collections and envelope givings) and those sums which would have been received, had no fire occurred.

Unearned Premium Endorsement

At the time of a loss under a fire insurance policy, the policy is reduced by the amount of the loss paid.

The unearned premium endorsement pays the cost of reinstating the insurance to its original amount for the balance of the policy term. If the assured does not desire to reinstate the insurance, the company will refund the amount of the premium for reinstatement.

This endorsement can be added at very nominal cost.

Recommendations

1. At regular intervals secure from competent appraisers, information as to the actual value of the church buildings and contents and make any necessary adjustments in the amount of insurance carried (i.e.—Brick construction cost, year 1941—\$1,000, in 1951, cost of \$2,313).

2. Compile and keep up to date, inventory of contents of all church buildings.

3. Arrange for regular inspection of heating equipment by competent persons. Also inspect condition of chimneys at regular intervals.

4. Arrange for regular inspection of electrical wiring by competent persons, with particular attention to capacity of fuses. (A reduction in rate may be allowed if certificate of approval is secured from the local electrical authorities.)

5. See that a metal lined cabinet or metal box is provided for the storage of mops, brooms, cleaning cloths, etc., except if such equipment is kept in a fire-proof boiler room. (Reduction in rate may be allowed if this precaution is taken.)

6. Particular attention should be given to cleanliness about church premises. Papers, trash, etc., should not be allowed to accumulate. If coal is used for heating, ashes should be deposited only in metal containers before removing them from the premises. No accumulation of dust should be permitted, with special care in organ lofts. This area should be kept clean by those experts servicing the organ.

7. Determine the advisability of installing the requisite number of fire extinguishers suitable to your particular church building. (Reduction in rate may be secured for this precaution.)

8. It is very important that in the portions of buildings used for Sunday School purposes or for the accommodation of younger persons, exits be clearly indicated by prominent signs.

9. Regardless of the number of agents placing insurance on the church's property, it is recommended that one agent be appointed to supervise, so that proper and uniform coverage is arranged.

10. It has been found advantageous by many congregations to so arrange an insurance schedule, that approximately the same amount in premiums is payable each year. This assists those responsible for making up the annual budget.

11. If more than one fire policy is in force on any one risk, care should be taken that all such policies are concurrent (i.e.—similar in range, form and wording).

Public Liability and Property Damage

Public liability and property damage insurance should be carried to protect the congregation against any claim which might be made by persons for injuries experienced, or for damage to property, arising out of ownership, maintenance, or use of the church premises. This coverage is also recommended on any parsonage or manse owned by the congregation.

Employer's Liability

In the case of salaried employees such as Ministers, deaconesses, secretaries or caretakers, in the employ of the congregation, the congregation should be protected against any legal liability because of injuries to such employees experienced in the performance of their regular duties. Policies of this nature may be extended to include indemnity for two-thirds of the injured person's wages for a period of not exceeding 26 weeks, and not exceeding \$30.00 per week. Such policies may be further extended to include a limited amount to reimburse the injured employee for his outlay for medical, hospital, surgical and certain other expenses necessitated because of his injury. As an alternative, a broader protection can be secured through the established workmen's compensation acts of the various provinces.

Non-Ownership Liability

Many congregations have an arrangement with their minister or ministers to drive personally owned automobiles, and to pay to such minister or ministers a specific sum annually in consideration of the use of his car on parishional work. In such cases, the congregation should be protected by non-ownership liability insurance on such cars, with sufficiently high limits to take care of any possible lawsuit which might be made against the church.

Contingent Liability Insurance

Any contractor or workman hired to repair, paint or remodel, etc., should have public liability insurance and give the church authorities evidence that such insurance is carried. However, where structural alterations, new construction, or demolition operations are involved, the church should also purchase a contingent liability policy to protect the church for its liability arising out of the acts of the independent contractor.

Safe Burglary Insurance

If there is a safe on the church premises, safe burglary insurance should be carried.

Robbery Insurance

If substantial sums of money are in the custody of officials of the congregation, robbery insurance should be carried covering such funds against loss because of hold-up inside or outside of the church premises. Such coverage may be extended to include burglary, robbery, theft, and larceny, of a duly authorized custodian's home.

Fidelity Bond

Where substantial amounts of money are in the care, custody or control of a duly appointed official or officials, it is customary that such official or officials

be bonded by the church, with Fidelity Bond usual to positions of this nature.

Broad Form Money Coverage

It is possible to secure what is known as a destruction, disappearance and dishonesty policy, or an all-risk money and securities policy; either of which will grant substantially broader coverage in respect of money than can be secured under safe burglary, robbery and Fidelity insurance.

Boiler Insurance

If there is a boiler, hot water tank, or any other pressure vessel in the premises, insurance on such object should be carried.

Plate Glass Insurance

If there are stained glass windows or large plate glass windows located on the church premises, these can be insured at a reasonable figure, with reductions in rate being allowed for protection provided by screens, if such protection is found feasible.

Gifts—Stained Glass Windows, Communion Sets and Any Other Works of Art

Many churches have expensive gift stained glass windows and other fine arts and these can best be insured under a fine arts policy in the inland marine class of insurance. The coverage in respect to stained glass windows is broader than the protection under Plate Glass Insurance and the cost of such coverage is not expensive. Where insurance of this nature is carried, fire policies should be endorsed to state that such windows and/or other insured fine arts, are separately insured and are not to be taken into account for the values, on fire policies.

Floater Policy on Equipment

Many congregations now have as a part of their regular equipment, amplifying equipment, cameras, projectors and other pieces of similar equipment for use in Sunday School work. Such equipment may from time to time be used away from the church, and insurance may be secured covering the equipment wherever it may be, subject to such limitations as may be contained in such insurance policy.

CHURCH TAKES LOYALTY OATH ISSUE TO COURT

San Jose, Cal.—First Unitarian church here has petitioned the California Supreme Court to declare unconstitutional the state loyalty oath required of institutions seeking tax exemptions.

The church called the oath requirement a "moral affront" and said it violates the federal and state constitutions.

—R.N.S.

Possibilities Unlimited

GEORGE STOLL*

IN Frankfort, Kentucky there is an area known as the "Corner of Celebrities." It is so called because from it there came in one generation ten nationally famous men. Among these were an admiral, an ambassador, two United States senators, a Supreme Court justice, and others.

There has been considerable conjecture as to how this happened. Was there some personality who could give these boys a vision and cause them to continue to aspire after other boys had leveled off? Could it have been some minister or school person?

Wouldn't it be great if we could learn what is needed to develop great men and then give to children—our child-caring institutions—that which will produce great men? Since defective homes are said to be the cause of most crime, if we could cause children's homes to be the opposite of the defective homes, wouldn't it be really wonderful?

This is serious business—important business. The rearing of a better generation is the greatest business of this generation. It is for the children of today that we build everything—not only schools but roads and railroads, bridges and factories, stores, skyscrapers and churches. For whom but the children, the men and women who are to be, do men do all their great work?

The story is told of a prominent writer taking her granddaughter out riding shortly before Christmas. They passed an orphanage and the little girl wanted to go in and play with the orphans. The grandmother did as grandmothers are said sometimes to do—she humored the child. Anyhow, she let her play with the orphans. And the child had a great time playing. When she came out and got in the car, the grandmother asked if she would like to give these children something for Christmas. The child thought that would be fine. "Well, what would you like to give them? What do you suppose they would rather have than anything else in the world? The child's face grew serious. She thought a moment then said, "I know, a mama and a papa."

Children in children's homes do not have a mama and a papa though the cottage mother and father are often wonderful people and do their best to try to be just that. Incidentally, the manager of one of our children's homes has done a fine thing. As openings have developed he has replaced the older house mothers with young and dedicated couples.

Taking care of children is a big job. It taxes the best ability of the best mothers. Taking care of other people's children is a big and difficult job. Taking care of twelve to twenty-five children with the background and problems such as one finds in a children's home is a job that should get all the support, assistance and encouragement the public, and especially church people, can give.

At Christmas one generous luncheon club gives children of a certain home a big party. Children are asked in advance what they would like. One boy asked for a wrist-watch. He received it. After a few days he pried off the back and took out the works, played with them, then threw them away. He stretched the metal wrist-band across the room and threw it away. Asked why he did this, he said, "I wanted to see what makes it tick. I didn't care for it." The big brother who could show that boy the value of property, of gratitude, of appreciation, would render him an infinitely greater service than the man who generously gave him a wrist-watch—fine as was the impulse that caused the gift.

Orphanages—any groups of homeless children—make appeals to big-hearted men. They will dig down in their jeans, or they will perform lots of tasks like running a booth or selling tickets. But if your boy or mine were in an institution we would feel that was not quite adequate. Somebody would have to think with imagination. Somebody would have to do something for heart hungers and need for understanding. Heart hungers and need for understanding are more difficult than bodily hungers and need for clothing. They are things you cannot buy the answer for with dollars. That does not mean that children who

lack training and love will do the right thing if given a chance.

A boy was caught with goods he had stolen from a store when on a visit to town. Needless to say, the goods were returned. But someone overheard other boys talking about the incident. Their attitude was that the boy had had tough luck in being caught.

Someone has to change those attitudes. For the particular institution where this incident occurred, we asked the church women's federation to select a committee of women to study this problem.

The usual set-up for a committee on any one institution in the Louisville Plan is to ask four or five hand-picked men from each of four or five churches to do the following:

1. Pray ten times a day "Thy Kingdom come and let me help."
2. Meet monthly.
3. Have each man take a specific phase of the institution problem—write a paper on that about once every year or two and see what can be done about it. The assignment one man takes may be (a) the farm, (b) the religious life, (c) recreation, (d) enlisting volunteer workers, (e) rehabilitation or adjustment of persons leaving the institution, (f) prevention, (g) contacting other interested groups.

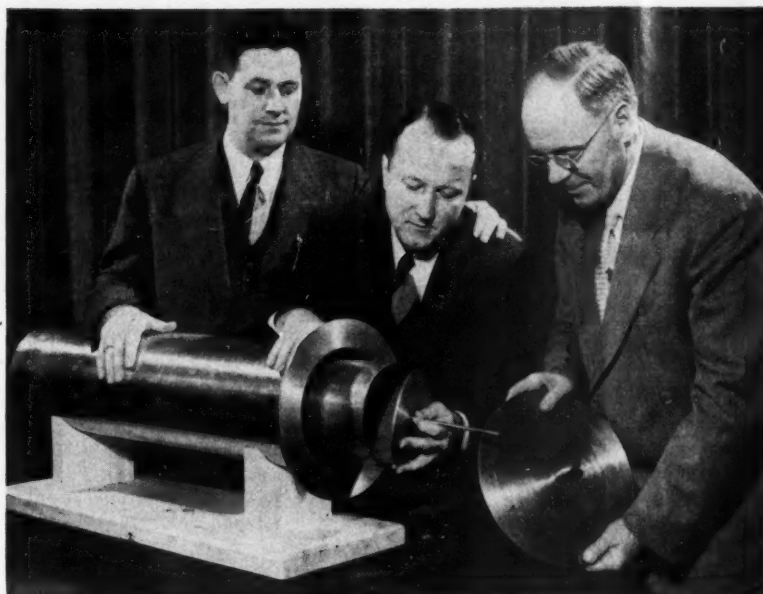
But for children's homes where something more seemed to be needed, we asked for the women's help. This is an experiment. It has worked well for the few months it has been going. There are lots of things women can do for a children's home which men might never be able to do. And some were doing such things before any men's committee started. For one children's home the Crescent Hill Baptist Church had found a big sister for every Protestant girl. If my daughter were in such a home, I would rather something like that were done for her than almost anything I can think of. We want to get a big brother for every boy.

There are lots of other things the men can do. A scout troop was set up in one home. Children are invited on visits to homes, especially the home of the big brother or big sister. Children are taken to dental or medical appointments or to other town contacts. Committeemen get acquainted with staff members. For there is no canned program. The work of the committeeman is to plan as well as to do. One seminary professor said:

"No action without study;
"No study without action."

Two men were touring the area of Lincoln's boyhood. One was a prominent church and civic leader who had made many speeches about Abraham Lincoln. When they came to the place

*Louisville business man; founder of the Louisville Plan.



Time Capsule which was buried on lawn of Washington Street Baptist Church is inspected by participants in unveiling ceremony. Left to right are the Rev. Robert Emery Baggs, Albert Hansen, Jr., and Carl L. Pike, the two latter General Electric Company officials, who developed the capsule.

Time Capsule to Greet 2054 A. D.

Possibility of H-bomb destruction notwithstanding, Washington Street Baptists, Lynn, Massachusetts, demonstrated their faith by sending a message to their successors in 2054 A.D. The occasion was the 100th anniversary of the Church, established in 1854. A specially manufactured time capsule by the General Electric Company contained messages, current literature, and even a bank book with a \$10 deposit bearing interest.

where Abraham Lincoln had spent a considerable part of his boyhood, he said with much feeling, "This is the place that produced Abraham Lincoln."

The other man said, "Do you think the shape of those hills, the curve of that stream and the way the road runs had anything to do with the personality of Abraham Lincoln?"

"Why not?"

"Well, if I believed that, I would resign my job tomorrow and build an orphanage here and raise Abraham Lincolns wholesale!"

We do not know how to raise Abraham Lincolns wholesale, but we do know something about ways to give a child love and friendship. And in a children's home there are possibilities unlimited.

The time capsule will have an internal capacity of eight-inches diameter by 30-inches long. Its outside dimensions will be approximately 10 inches in diameter and 36 inches long. Cylindrical in shape, the capsule has a large eye-bolt on one end so that it can be lowered into position in the Church lawn.

Technically minded individuals who are planning similar celebrations will be interested to know that the capsule consists of two concentric cylinders made of solid copper. The inner cylinder contains the messages and other material and will be brazed shut, evacuated and filled with helium gas by means of a small copper tabulation. This inner cylinder will then be wrapped in glass cloth and inserted into the outer cylinder and the space filled with plastic. The outer cylinder also will be brazed shut, making it very compact and of sufficiently weather-proof construction to last 100 years. The capsule itself will be sealed in solid concrete.

Robert Emery Baggs, minister of the Church, developed the capsule idea along with GE technicians. Albert E. Hansen, Jr., supervisor in GE's Advanced Engineering, Meter and Instrument Department, and Carl L. Pike, mechanical specialist of the Meter and Instrument Department, presented the metal device to the Church.

The Church's aim is to depict life in 1954 to their successors in 2054. To do this Mr. Baggs obtained messages from

world leaders in politics, religion, science, and literature, including one from President Eisenhower. Other greetings were received from former President Herbert Hoover, Archbishop Richard J. Cushing, Eddie Rickenbacker and Harry Emerson Fosdick. Among periodicals chosen to depict present day life were *Life* and *Church Management*. These and other magazines carried special notice of the anniversary occasion.

In particular, present day life was shown in terms of the threat of Communism and the steps being taken to combat it. Messages generally took the form of communications to individuals who might hold positions similar to the writers in 2054.

Unveiling services were held for the time capsule on the Sunday preceding the 100th anniversary. Members of the church had an opportunity to inspect the device and see at first hand the details of its construction. A large artist's diagram in colors was shown with the capsule. Both the capsule and the drawing were on display at a local library for two weeks.

The capsule was buried with appropriate ceremonies on Anniversary Sunday on the church lawn. Mr. Baggs preached an Anniversary sermon on "The Time Capsule of Jesus." The entire program for the Sunday was geared around the capsule theme with the various organizations of the church participating.

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Ministers' Vacation Exchange



IN keeping with its practice in other years **CHURCH MANAGEMENT** has conducted a vacation exchange department for ministers during the months February through June. Through this department again this year hundreds of ministers have been able to exchange pulpit and parsonage with qualified clergymen in other parts of this country and Canada. In this way it has been possible for many readers and their families to find a delightful vacation site at very little cost. This is the last month in which vacation opportunities will appear.

Will Supply: Pastor of Baptist Church of 400 members will supply pulpits for July 18 and 25. College and seminary graduate. Prefer Northern states or Canada. References. **Paul D. Adams, Jr., First Baptist Church, Kanoka, Missouri.**

Chicago, Illinois. Methodist. Small city church. Brick parsonage with three bedrooms. Modern conveniences. Desire to exchange pulpit and parsonage during July with minister in Wisconsin, Michigan, New England, or elsewhere. Wife, one child. **Frederick S. Carney, 2115 West 36 Street, Chicago 9, Illinois.**

Washington, D. C. Baptist minister in suburban Falls Church, Virginia wishes to exchange pastorage and pulpit (small honorarium) with minister of congenial denomination, located near good beach on Atlantic seaboard. Exchange to be either or first two Sundays—either or last two Sundays in August. **J. H. Nichols, 402 Johnson Road, Falls Church, Virginia.**

Will Supply: Pastor of E and R Church will supply pulpit of any de-

nomination, last three Sundays in August, for use of Manse. Prefer Northern Ohio or Northern Indiana. **A. W. Papenmeier, St. John's Evangelical and Reformed Church, Larimer, Pennsylvania.**

St. John, N. B. Canada. Minister desires to rent cottage last week in July and first four weeks in August to clergyman or others for \$125. Large cottage, two bedrooms, all modern conveniences. Private beach. Excellent neighbors. **Ralph J. Knock, 34 Bentley Street, St. John, N. B., Canada.**

Mahnomen, Minnesota. Congregational. Use of three bedroom parsonage and honorarium for supplying pulpit in Northern Minnesota, August 8 and 15. In lake region, near Itaska Park and Canada. **J. W. Stedman, The Congregational Church, Mahnomen, Minnesota.**

Stitzer, Wisconsin. Methodist. Pastor in scenic Wisconsin would like to exchange with a minister of congenial denomination from September 1 to 15. Modern parsonage in small town (population 200). Excellent fishing. Within easy driving distance of many scenic and historic spots. **Francis L. Wagner, Box 57, Stitzer, Wisconsin.**

Penticton, British Columbia, Canada. United Church of Canada. Minister will supply pulpit of similar denomination for two or three Sundays in August in exchange for use of parsonage. Prefer vicinity of Portland, Seattle or Olympia Peninsula. Family of four, girl 12, boy 8. Will consider exchange of pulpit and manse if desired. **Ernest Rands, 619 Winnipeg Street, Penticton, B.C.**

THE RESULTS ARE IN

Floor Space Survey of Protestant Churches

Subscribers to *Church Management* may be surprised to know that the floor space in their churches covers approximately 4568 acres. Based on a poll it is estimated that the churches accounted for in the 17,000 circulation of *Church Management* have total floor space amounting to 198,985,000 square feet. The average for each church is about 12,000 square feet, of which two-thirds is used for educational purposes and one-third for the sanctuary.

While all churches replying to the questionnaire did not indicate the type of floors, it was possible to determine

that at least 153,884,000 square feet of the floor space was waxed, and more than 20,400,000 square feet was carpeted.

Waxed asphalt tile proved to be the most popular among the churches included in the floor survey. It was followed by wood floors, largely maple, pine and oak. Rubber tile, linoleum and concrete also showed up frequently in the poll.

Church Management conducted this poll to determine the scope of flooring among Protestant churches in the United States. It also attempted to de-

termine what types of flooring were the most popular. Questionnaires were mailed at random to 2,500 of our subscribers, of which 712 replied, or 28.48 percent. Since this return seemed more than adequate, we then projected totals and averages for all subscribers on this basis.

Of the churches surveyed, there was approximately 12,000 square feet of floor space per church. Floor space which was waxed amounted to about 10,000 square feet, while carpeted floor space totaled in the neighborhood of 1,200 square feet for each church. The remainder, making up the average total of 12,000 square feet, included unwaxed surface of various types. The survey included both sanctuary and educational units. In keeping with the general trend among new churches, the largest share of the floor space was in the educational units.

Helpful Hints for Perambulating Parson

CHARLES D. BROADBENT*

ONE of the finest opportunities for a meaningful and truly refreshing summer vacation is to be had through the medium of the Ministers' Vacation Exchange. It enables a minister of modest income (which includes most of us) to live in a home he could not afford to rent for a month's occupancy. It gives him entrance to the "heart" of the community, a guaranteed welcome and introductions to many desirable places and experiences he might not find by himself.

Like every arrangement experience teaches some wisdom. It may be helpful to those contemplating a pastoral exchange for the first time to indicate several points at which a little care will insure the best possible vacation.

1. *Have a clear understanding of the terms of the exchange.* Some plans involve preaching by one or both parties. Any honorarium involved should be clearly stated and prompt payment arranged. If there is no remuneration that too ought to be understood. Men exchanging from churches which ordinarily close during the period of the pastor's vacation may want to keep those churches open for the good of men's souls, and so will preach in each others' pulpits with no expectation of material payment. It is a worthwhile experience, and you will find a rich reward if you try it.

Of course there are exchanges which involve only the parsonage, where, due to Union services, or other reasons, no preaching is included. In these cases there needs to be an understanding about household expenses. Usually each man pays the utility bills of his own home, just as if he were living there, making sure that any fuel deliveries are charged to him.

In a vacation exchange it is necessary sometimes to let your church know that your exchangee is coming for a vacation, perhaps preaching, but not being responsible for regular pastoral work. How distressing to find that a man has already had a month vacation before going off on an exchange with his people anticipating full-time work from an unsuspecting guest. Don't ever do that!

*Minister, First Parish Congregational Church, Brockton, Massachusetts.

2. *Arrange for hospitality by your church people.* The value of an exchange can be as great for your church fellowship as for you personally. Your people can meet ministerial families from a variety of denominations and from different parts of our country and Canada. Also, your guests will gain their impression of your community by the treatment accorded when they arrive. Be sure that some official of your church calls immediately, or leave a telephone number to be called as soon as your guests come, so that they may receive a Christian welcome. Arrange for some of your people to offer to take your guests to see local places of interest early in their stay. There may be occasions for invitations to picnics, or even summertime church outings. Be careful

not to overload them, but let your church be host as well as yourself. Do not forget that children need companions and guidance on where to go for the best recreation. Perhaps guest tickets to the local swimming pool or ball park can be obtained. These are all much appreciated courtesies.

3. *Put your home in order.* It would seem unnecessary to admonish ministers on this matter. Nevertheless, be sure that your home is clean. Early summer is really a good time for house-cleaning. The heavy program of the church has gone by. The parson has time to help the lady of the house and to do some of those small repairs that parsonage committees never get around to. It offers a good time to rearrange and redecorate, and you may find your committee responsive to an appeal to put something in order for company!

In any event, do get the dust up. Put away your extra clothing. Leave enough uncluttered closet and drawer space for convenience. You don't have to move out everything, but move enough.

Leave instruction manuals for your household appliances. Irons, washers and the like all work a little differently, and it helps to know how to use them safely and efficiently. Also, leave definite instructions about anything you prefer not to be used.

(Turn to page 78)



HOUSE
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Church
Beautification

SANDON STAINED GLASS STUDIOS, Inc.

DESIGNERS AND CRAFTSMEN IN
STAINED AND LEADED GLASS

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Cleveland 14, Ohio

Your inquiries invited

Meet Your Food Service Problems

ROBERT A. FANGMEIER*

IF not in their theology then in their social halls the many branches of Protestantism find unity in one thing—they all like the church dinner. Breaking bread together seems to be in the very nature of Protestantism. The weekly or monthly dinner is a social gathering where friends meet, a means of integrating newcomers into the life of the church and a vehicle for meetings with a purpose.

It has been estimated that the Protestant churches in the United States serve more meals in a month than do the nation's hotels. This is not so difficult to believe when it is recalled that there are more than 200,000 Protestant churches in the country. One large church by itself served 4,530 individuals meals in a single month.

Whether a church is large or small the serving of meals is a part of its routine. For the diners these occasions may be festive, but how do those who prepare and serve the meals look at the occasions? The burdened few may respond to such service as a "duty" which cannot easily be avoided; or they may consider it a joyful experience with many happy associations.

What makes the difference in attitude for those who prepare and serve church dinners? There may be many local or personal reasons. But there are certain over all conditions which can make your church dinner a less burdensome affair for those who serve as well as a profitable and joyful occasion for the whole church.

The "musts" for church food service include: (1) organization and planning of the meal from the birth of the idea until the final results are counted; (2) necessary equipment in kitchen and dining room; and (3) the planning and layout of kitchen and dining room facilities.

Organizing and Planning The Meal

Organization, plan and service of the church dinner will depend upon the purpose of the meal, type of service, numbers and quality of help, and kitchen and dining facilities. The availability of good equipment and a well planned kitchen and dining room will be discussed later. Purpose of the meal may mean: to increase attendance at the particular class or committee meeting; to

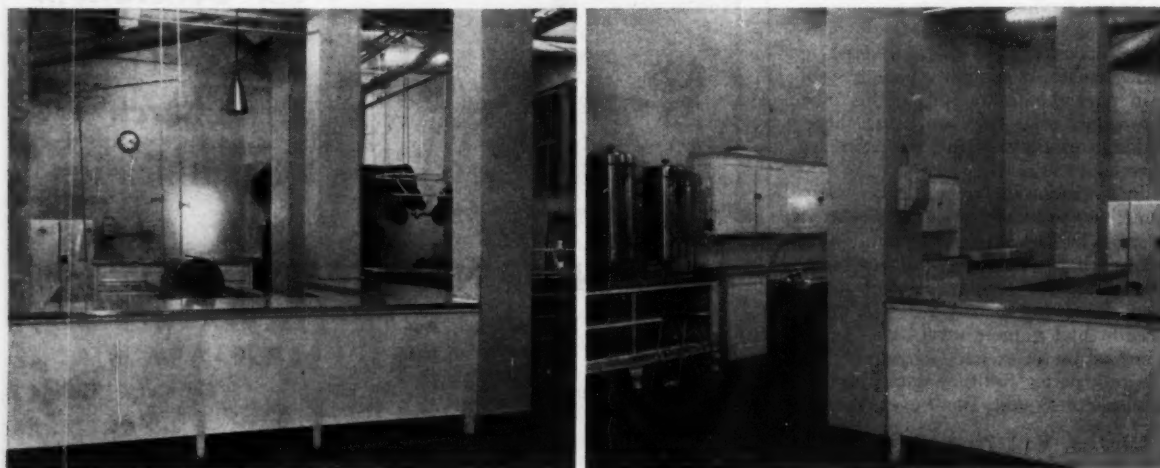
increase membership in the church; to raise funds; or just for fun. Type of service includes: Waitress, Family style, and Cafeteria or Buffet style.

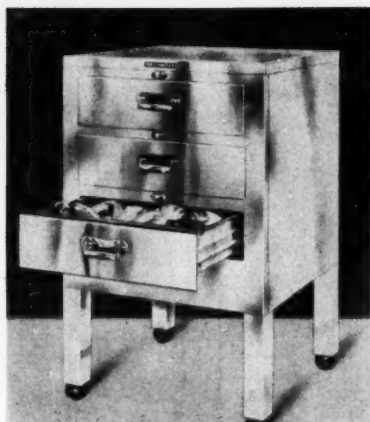
These points together with recruitment of professional or volunteer help will be considered by the committee in charge of the meal. What may such a committee do in carrying out its responsibilities that will improve the efficiency of the preparation and service? In order to answer this question the Paper Cup and Container Institute, Inc. sent questionnaires to 103 church and civic organizations in 38 states having membership ranging from 50 to more than 1500.

On the basis of these answers the Institute arrived at certain conclusions which it recommends to churches. First select your committee. A minimum committee will require four people including the Chairman to take care of the basic tasks of: planning, preparation, serving and clean-up. Larger groups may require sub-committees of several people for Preparation, for serving, and so on, the Institute says. For truly large scale functions it is recommended that sub-committees also be appointed for publicity and marketing.

*Managing Editor, Church Management

Below. Two views of a modern kitchen in a Synagogue, The Temple, Cleveland, O.





Roll and Food Warmer

Planning

The planning Committee should divide tasks wherever possible, always using the smallest number of people possible to accomplish the task. Here is the Institute's check list of things to do for the planning committee: (1) promoting attendance; (2) getting publicity; (3) estimating number to be served; (4) choosing the menu; (5) determining how much to charge. All of these items will not apply in each instance. It is the planning committee's task to determine which points fit the particular situation.

In estimating the number to be served, the committee is reminded to include workers, whether they are church members or professionals. They will want to eat, too. Then assume that there will be 10 percent more people to cover last minute acceptances or ticket sales, unexpected spoilage, and possible accidents such as a dropped tray. On choosing the menu, advice is given to "Keep the menu simple enough for your workers to handle conveniently and efficiently." The same applies to equipment. Keep the menu within its capabilities.

How much to charge? Of those replying to the survey, 45 stipulated between \$1 and \$1.50; 18 gave \$1.50 to \$2; only two charged less than 50 cents;

six less than a \$1; and only nine from \$2 to \$3.50. The \$1 to \$1.50 bracket was by far the most popular. Prevailing prices in the community will, of course, be a most determining factor in establishing the price. For children, half-price meals also may be considered.

Smaller dinners may not require a full marketing committee in which case a member of the Preparation Committee may be selected as Food Buyer. She will check up on promised donations, keep a record of purchases and expenditures, making a full report to the chairman of the Planning Committee. Use of a Portioning and Purchase Chart found in the Institute's Booklet is suggested for the Food Buyer. Such a chart also is probably available locally at your library.

Preparation

The Preparation Committee should start by making a schedule. Divide work into convenient sections, such as: receiving and distributing food and supplies to the points at which they will be used; preparing and cooking food; preparation of different foods, as appetizers, meat, salads, and desserts; organizing portioning and making food ready for servers to pick up; and disposal of left-over food. It also is helpful to assign space and equipment such as tables, sinks and work surfaces to specific cooks and other preparation help. If at all possible, prepare as much food as possible on the premises. Food will be more uniform and there will be no need for reheating.

Other Institute tips to the dinner wise ladies of the church deal with: quantity recipes and how to get them; organizing the kitchen for service; and pre-portioning saves time, money and trouble. Menus and recipes are available from many sources, including Good House-keeping Institute, National Canners Association, American Institute of Banking, to mention a few. To organize the kitchen for a waitress or table service meal it is suggested that you have kitchen assistants form an assembly line behind a serving table set up near the kitchen door. The chairman of the Preparation Committee should have one



Modern Range

sample setting made up so the sizes of portions are established. As for pre-portioning, the Institute says it will save much time and trouble if all cold foods are pre-portioned well in advance of the meal.

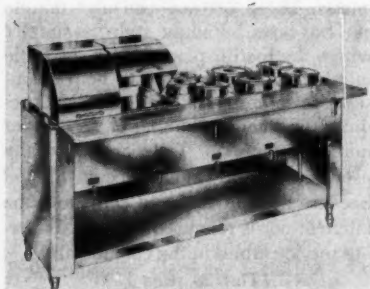
Service

With service as with planning and preparation, the local church will bring its imagination to bear upon the problem. A unique and democratic solution was found by The Temple, one of Cleveland, Ohio's largest synagogues. They really put the democratic principle to work and do not vary it regardless of the stature of their guests. Here is the way the system worked recently at a dinner where among the guests were the mayor of Cleveland, the attorney general of Ohio, judges, priests, ministers, rabbis, and industrialists. The crowd numbered about 500. At each table were cards bearing numbers from 1 to 5. The chairman announced that all men holding No. 1 would go to the kitchen and get the meat course. Under the system No. 2 returned eventually to the kitchen with meat course dishes. No. 3 brought the coffee; No. 4 carried the dessert and No. 5 cleared all dishes. Besides solving the serving problem, of course, this method provides a complete mixing of the crowd.

There will be many variations in serving the meal but in each case a time

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Modern Range



Chair Truck

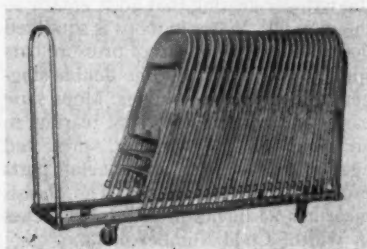
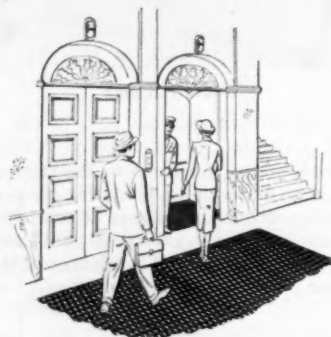


Table Truck



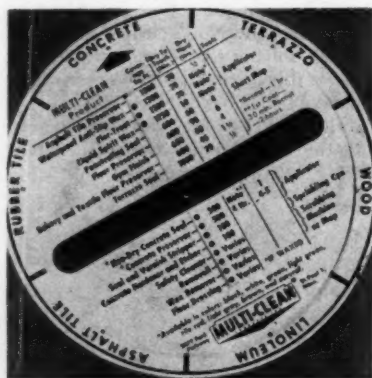
NEW PRODUCTS for CHURCHES

A postage free card facing page 72 is attached for your convenience in requesting information on material mentioned in this department. Indicate on the card the code number at the end of the item in which you are interested.



DURABLE MATS FOR FLOORS, ENTRANCES

Suggested for sanctuary, church office and social hall entrances is a Durable Mat made of tough, high grade rubberized fabrics. The manufacturers report that their mats keep floors clean, trap dirt outside, and save wear and tear. Besides a tidier entrance, floor cleaning is reduced as are accidents and consequently liability risks. Durable mats are tailor made in any size, shape, to exactly fit your specifications. Durable asserts that thousands of its Rubberlink mats have been in service for ten years and more. They will send you a free folder describing the various Mats which can be purchased at a reasonable price. Code Number 6541.



ROTATING DIAL TELLS HOW TO FINISH FLOORS

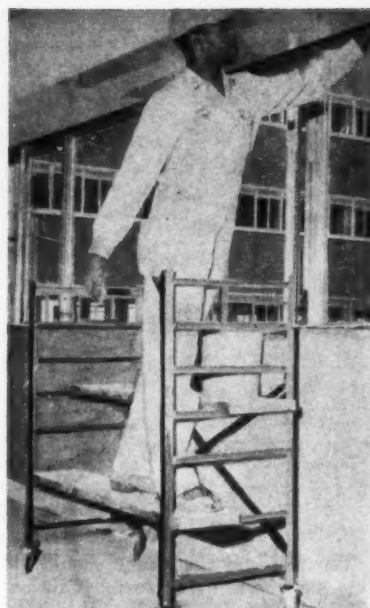
Have you ever wondered about the type and amount of material to be used in treating floors? Probably the answer

is "yes". Now at one quick glance the answer is available to you through an ingenious little 4 x 6-inch cardboard rotating dial issued by Multi-Clean Products, Inc. Here's how the dial works. You point to the name of a certain floor. Immediately it is disclosed through a slot in the dial the proper floor material to use, coverage in square feet per gallon for each, drying times, and method of application. On the reverse side of the Florule is a complete catalog description of the company's floor treating chemicals together with packaging information. The rotating dial is offered to you free for the asking. Code No. 6542.



TWIN MOPPING OUTFIT FOR THOSE FLOORS

A survey of Church Management readers reveals that they represent over two hundred million square feet of floor space. That's a lot of washing and cleaning. To help meet this problem comes the "Floor-Knight", a new Twin Tank Mopping Outfit manufactured by the Geerpress Wringer, Inc. Helping the sexton to speed up his work, the twin-tanks have a new type of side and gear cover which completely encloses the wringer gearing that adds greatly to the mop life. Water in mops is squeezed down and out by means of pressure bars spun at both ends into the double-staggered gears of the wringers. Mops slide easily and naturally, without tearing, in and out of the wringer, protected against contact with any moving parts except the pressure plates. The chassis measures 24 inches in length, 12 inches in width. Code Number 6543.



MIDGET ROLLING SCAFFOLD HELPS CHURCH WORKERS

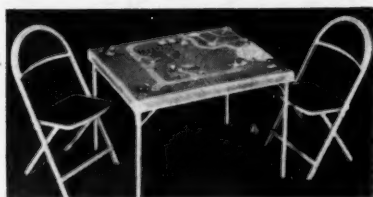
A handy inexpensive Midget Rolling Scaffold is now available to help church workers in painting and other maintenance problems. Produced by Superior Scaffold Company, this scaffold: (1) is small enough to go anywhere the worker goes; (2) moves about easily on sturdy rubber casters; (3) has rungs which are permanently fixed to put the worker at any height off the ground from six inches to four feet, all without any mechanical adjustments. Four feet long and four feet high, the scaffold is only 23½ inches wide—narrow enough to get into hallways and closets. It is made of all-welded steel. Code Number 6544.

Meet Your Food Service Problems

(From page 75)

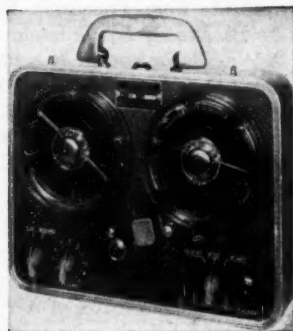
schedule will be helpful. Waitress service, of course, requires the most exact planning. Typical requirements are one waitress to every 8 or 10 guests; and an extra waitress to pass rolls, extra butter, water, etc., for every fifteen or twenty guests. These "extras" can also double as "bus-boys." Family style is simpler where the food is placed upon the table in platters and the guests help themselves. Cafeteria or buffet service require the smallest number of servers per number of guests. They are especially useful where kitchen space is limited because no waitress need come into the kitchen; nor is room required for elaborate service tables in the cooking area.

(Turn to page 79)



CHILDREN'S TABLE SET

Chairs and tables that will win the approval of children is the way Durham Manufacturing Corporation describes its equipment. Designed specifically for the younger set in the church school, this folding table and chair set is attractively decorated. The table top includes a bird's eye view of a miniature community complete with airport, fire house, railroad and filling stations. Chairs have enameled steel frames and padded upholstered seats, backs are finished in washable plastic. Table has a welded steel frame with cross braces, double-braced legs, and nickled glides to protect floors. Top is plastic coated and measures 24 by 30 inches. Code Number 6546.



LIGHTWEIGHT PORTABLE TAPE RECORDER

No heavier than the stone from David's sling but capable of conquering giant recording tasks is the claim made by Amplifier Corp. of America for its new battery-operated portable tape recorder. Called the "Magnemite" the lightweight recorder meets the professional standards of the National Association of Radio and Television Broadcasters for frequency response dynamic range and flutter. The new product is introduced to meet previous objections to portables which were too bulky, too heavy, and too restricted to cope with realistic field recording conditions. Magnemite is unconditionally guaranteed for one year. Its appeal will be to the minister, director or lay leader that wishes to adventure into out-of-door recording, or recording away from established electric facilities. Code Number 6547.

Church Management: June, 1954



VESTMENT CUT-OUT KITS

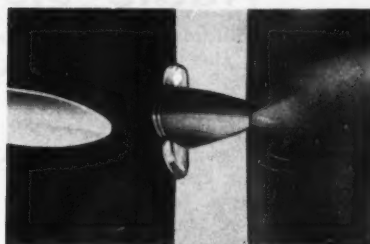
Since most churches have ladies capable of doing fine needlework, J. Theodore Cuthbertson, Inc. is introducing a vestment cut-out kit. All fabrics are perfectly centered, marked and cut ready for the needle. Even the thread is provided and complete easy-to-follow instructions are included with each kit. The manufacturer, long known for his custom-tailored vestments for altar, clergy and choir, asserts that materials are neatly packaged in clear-vue cellophane and are ready for immediate shipments. As much as 50 percent may be saved by doing the work yourself. Kits are now available on superfrontals, burse and veil sets, pulpit and lectern antependia, stoles and maniples, chasubles, clergy surplices, clergy albs, choir cassocks and cottas. Code Number 6548.



TURBO JET MAKES LEAVES DISAPPEAR

One man can make leaf-littered grounds neat and completely leaf-free in a fraction of the time required for a gang of men hand-raking. How? The one man has a Turbo Jet power leaf mill which Turbo Jet Mfg. Co. claims will do this and more. It goes anywhere, the manufacturer says, and cleans leaves out of myrtle and ivy beds, shrubbery, from around curbs, copings and fences, and other difficult-to-reach locations. Turbo Jet's efficient pulverizing action gathers in and reduces huge quantities of leaves into fine chaff in a matter of seconds. Pulverized leaf chaff is blown back into lawn as a valuable, almost invisible mulch. If you prefer, the chaff

can be collected in a bag for other use. Full particulars about the inexpensive easy to operate Turbo Jet are explained in a leaflet which the manufacturers will gladly send you. Code Number 6549.



PROTECT YOUR CAR DOOR

Scratching, denting or nicking your automobile door need no longer be a source of exasperation. This is the word from Louis J. Linder, distributor of "pro-tec-ur-dor," a rubber stop which is clamped to your car door at the contact point. The rubber stop is regarded as essential for those cars which spend a lot of time in parking lots or narrow garages. Easy to install, no holes to drill, the stop clamps on any auto door. Mr. Linder says the low cost for preventing damage to your car doors is only \$2.00. Code Number 65410.



VU-LYTE PROJECTOR IMPROVED

Better light, longer service and less maintenance are the improvements Charles Bessler Company announces for its Vu-Lyte Opaque Projector. A new No. 14 Supper Service Power Cord and specially designed Monoplane Filament Lamp have been added as standard equipment on all Large Aperture Vu-Lyte models. The lamp has a rated life of 50 hours. Vu-Lyte's famed cooling system is now rated at 30 percent more effective and all standard Model Vu-Lytes operate on DC as well as AC. The manufacturer reports "more Classrooms in more educational Systems are using Vu-Lytes than ever before and each Vu-Lyte is being used more often." Code Number 65411.

Audio-Visual Aids In Your Church

WILLIAM S. HOCKMAN

With this issue Mr. Hockman begins a regular monthly column on audio-visual aids in the church. *Church Management* readers will recognize his name. He has been a frequent contributor over the years and is a outstanding authority in this field. Mr. Hockman will answer any questions submitted to him by readers. They should be addressed to him, in care of *Church Management*.

Resources

Tailored for the use of ministers and others desiring to interpret the place of audio-visual aids in the church, is the 74-frame black and white (B&W) filmstrip, *Let Them See*. It supplements the basic manual, "Using Audio-Visual Aids In The Church." There is a user's guide containing the script to be read. The story is straightforward, Mr. Adams telling how his committee, working with the Board of Religious Education, helped teachers and leaders see opportunities to use modern audio-visual tools in accomplishing the on-going purposes of the church.

As oars to a canoe, so is the new 400-page "Audio-Visual Resource Guide" to your church's use of audio-visual material. It evaluates some 1500 film and filmstrip titles. Every church needs such a basic resource. Consult it to find out what there is on a subject; for a full statement of contents; for an impartial evaluation of quality, and for ideas on what certain titles are good for. This indispensable volume, plus the above filmstrip, plus a monthly Evaluation Bulletin and a Quarterly Newsletter, can be secured by your church taking a ten dollar membership in the Visual Education Fellowship, 79 East Adams St., Chicago 3, Ill.

Right Living

Be on the lookout this fall for six programs on the above theme. Five will utilize filmstrips and voice recordings to create a basis for discussion; the sixth

will be a narrative film of about 30 minutes. Designed to answer, How can the layman live his religion right where he works?, these programs are beamed at young people, young adults and up. Might be something here for mid-week supper meetings; or Sunday evening meeting of youth and young adults! Write to Department of the Church and Economic Life, 287 Fourth Ave., N.Y. 10, for fuller information.

How Bible Came To Be

Audio-visual materials on the Bible are accumulating slowly, and the latest effort of the American Bible Society (440 Fourth Ave., N.Y. 16) will be appreciated. It has produced a 86-minute B&W film, *Our Bible: How It Came To Us*, composed of three parts which can be used separately: "Formation of the Bible;" "Bible Spreads Across Europe;" "The Making of the English Bible." The rental on the first two parts is eight dollars each and on the third, nine; for the entire film at one time, it is \$22.50. Coupled with such a film as *Fire Upon The Earth* (26 minutes, color and sound) and such a filmstrip as *Story of Our Bible* (B&W, script, 58 frames; \$3.00; Pilgrim Press, Boston 8) a fine series could be built for churchnights; a course for teachers; or for youth and young adults; or even for the men's fellowship meetings.

Living Christ Filmstrips

Through your denominational book store, or your A-V dealer, you can now secure the following filmstrips, the pictures for which were shot when the motion pictures (of the same title) were made by Cathedral Films. *Holy Night; Escape To Egypt; Boyhood and Baptism; Men of the Wilderness*. The fifth, *The Passion Story*, showing the last events in the life of Christ, is based on the film, *I Beheld His Glory*. Each filmstrip has a manual. Its descriptive material can be used as is, or by the user in creating his own narration, or dialogue. If the user wishes a recorded narration, it can be secured in LP 33%

dual-purpose records with a commentary on one side for children and on the other for adults. This feature answers a longfelt need.

India

The 28-minute dramatic documentary film, *Village of the Poor*, produced by the Broadcasting and Film Commission of the National Council of Churches, will be in great demand beginning with October when the churches begin their study of India. Here is a fine film to launch or conclude your church-wide mission study program. Check with your A-V dealer or library. Locate it now; book it as early as you can to avoid disappointment.

For Your A-V Library

From time to time churches should buy materials for their A-V library. It is good to begin with filmstrips. The nomination for this month is: *Sunday Around The World* (41-frames, color, script, guide) produced by Joint Committee on Missionary Education, NCC, and available from Friendship Press, (287 Fourth Ave., N.Y.). Order through your A-V dealer or library. It is useful throughout the church school, and is so flexible that it challenges teachers to be creative. It is not dated, and it won't get out of date. It's a real buy at five dollars.

Note

In renting or buying, first check with your local or normal source of A-V materials. If you get stuck, write to me via CHURCH MANAGEMENT.

Helpful Hints for Perambulating Parson

(From page 73)

The care of grounds can be burdensome to a guest who is not particularly interested in gardening. Arrange for your grass to be cut. Any extra expense will be compensated for by the showers of blessing called down on your head.

When you leave after a wonderful month you will want to leave a home as you found it. Perhaps you may want to add something as a remembrance of appreciation. Don't repress yourself, do to others as you would have them do to you and you will come home with a feeling of contentment and an eagerness to make new friends in another exchange the following year.

Church Management: June, 1954

Classified for Sale and Exchange

Rate for Advertisements inserted in this Department. Minimum space is one inch with a minimum rate of \$5.00. All ads in excess of the minimum will be billed at corresponding rates. All classified advertising is payable in advance. The publisher reserves the right to decline advertising and refund remittance. No Agency Commission payable on classified ads.

Forms close 5th of month preceding
Address Classified Department

CHURCH MANAGEMENT, INC.
1900 Euclid Avenue Cleveland 15, Ohio

Religious Radio News Script—Two dollars weekly brings ready-to-use script for fifteen-minute religious news broadcast. Send today for free sample scripts and information. **Headlines Around the World; San Francisco Theological Seminary, San Anselmo, California.**

Wanted: Director of Religious Education. Rapidly growing city church of 1400 members. Write **Forty-Third Avenue Presbyterian Church, Gary, Indiana. Dr. John W. Goodpasture.**

Chime-Harp Records. 8 Morning Hymns on 4 10" 78 rpm break-resistant records, \$5.00. "All Hail the Power"; "Joyful we adore Thee"; "Holy, Holy, Holy"; "O Worship the King"; "For the Beauty of the Earth"; "When Morning gilds"; "A Mighty Fortress"; "This is My Father's World". **Desert Chimes, Box 1232, Phoenix, Arizona.**

**RELIGIOUS LIBRARIES
PURCHASED.
BAKER BOOK HOUSE
DEPARTMENT CM
GRAND RAPIDS 6, MICHIGAN**

TOURS

Spend Christmas in Bethlehem—Live your dream. See 9 Countries, 3 Continents. Scores of Bible Cities. 4 wonderful weeks. Start December 4 by air to Paris, Rome, Athens, Cairo and Jerusalem. Tour directors are Bible Professors and Ministers. All expense—only \$1265. Write for folder, **Bible Land Tours, Box 3-C, Wilmore, Kentucky.**

FOR SALE

Four-manual, 35 rank Estey Pipe Organ. For details, write **Mr. Jack Ruhl, Organist, First Presbyterian Church, 201 East Washington, Fort Wayne, Indiana.**

MARRIAGE BOOKLETS

For **Pre-Marital Counseling**, "Sexual Harmony in Marriage," by Oliver M. Butterfield; \$50¢ each; \$5.50 per dozen. For **Wedding Planning**, "Wedding Etiquette," by Jabez Taylor. 60¢ each; \$6.00 per dozen. **William H. Leach, 1900 Euclid Avenue, Cleveland 15, Ohio.**

OFFICE MACHINES

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Meet Your Food Problems

(From page 76)

Clean Up! Cheer Up?

Clean-up includes bringing all the dishes from dining room to kitchen; stripping tables and sweeping dining area; scraping, rinsing, washing, drying and stacking dishes, cups, glasses, pots and cooking utensils; cleaning work surfaces, stove and sink; and sweeping the kitchen and serving area. This is quite a job. If a special-clean up crew has been designated they may be able to view the situation somewhat more philosophically than could those women who have labored throughout the day to prepare the dinner. In some instances, paper cups, plates and napkins will be a solution, particularly if the dinner is to be larger than ordinarily is the case and purchase of new regular dishes would not be justified. Normally, however, dish washing is a task to be faced and this brings up the question of time-saving equipment.

Kitchen and Dining Equipment

Church dinners are usually "commercial" in their scope if not in purpose. Feeding 50 to 1,000 individuals requires the same type of planning, preparation, service and equipment as is the case with restaurants and hotels. The **Lakewood Methodist Church,**

Lakewood, Ohio, which served over 4,500 meals in February 1954 obviously has a problem of restaurant-like proportions. Many Protestant churches are in this category, serving several full-scale dinners a week plus snacks and coffee hours. Commercial equipment in this case is not only justified but a necessity. Smaller churches with less frequent service, nevertheless need commercial equipment tailored to their own needs.


There are several pieces of equipment being found more frequently in church kitchens. The dishwasher comes to mind at once as an addition to the kitchen which would be welcomed by those who do the cleaning up. One manufacturer has 31 different models, handling from 675 to 3750 pieces per hour. So there is a dishwashing machine to meet the specific needs of the smallest as well as the largest church.

Another time saver fast becoming popular is the automatic potato peeler. There is one on the market now working on what the manufacturer claims is an entirely new principle. The machine follows the contour of the potato, thereby removing only the dry outer skin. Contour peeling is said to make it possible to serve 90 pounds of potatoes from every 100 pound bag. There is also available now a five-in-one 30-inch complete commercial cooking center for the smaller church kitchen. It includes an electric range which is an oven; a broiler, a surface cooker, a fry kettle, and a griddle.

The steamer and warmer finds favor in some kitchen where the ladies prepare the food at home. Toasters, waffle bakers, and roll warmers are other items being offered to improve kitchen operations. Each church will make up its own list according to its needs.

Fortunate is the church now building a new structure with a modern kitchen. Architects recognize that organization rather than size is the key to the kitchen. The architect should be consulted in any such planning. **John R. Scottford, Church Building Consultant, Mount Vernon, New York,** gives four principles for the organization of the church kitchen in the October 1953 issue of **Church Management**: (1) the waitresses and the cooks should be kept entirely separate, with an ample serving counter in between; (2) food should move from the refrigerator and the stove along working counters in a consistent way with the minimum of carrying from one place to another; (3) dirty dishes should move in a direct line to the sink from the receiving counter, which may or may not be the same as the serving counter; and (4) washed dishes should be stored in cupboards above and below the working counters rather than in closets.

Dining equipment often depends upon what other uses are planned for the




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room. Most dining halls are multi-purpose in nature, also being used for recreation, education and assembly purposes. This calls attention to the type of tables and chairs which are to be used. Hotels may find the round table adequate but the storage problems have led churches to use the portable folding table seating four individuals on each side and two on the ends. These tables may be loaded on to a table-truck which cares for 12 tables serving 120 people. Similarly, there are trucks for chairs. With this type of equipment the banquet of the night before can more easily be turned into a school room for Sunday morning. One manufacturers make the claim that his equipment can provide seating and table space for 200 which can be disposed of in five minutes.

Adequate kitchen and dining room equipment together with a well organized planning, preparation and serving of the meal can, as we suggested earlier, make church dinners a joyful experience for the "burdened few" who serve as well as for those who simply eat.

IF YOU WISH FURTHER INFORMATION ON ANY OF THE FOLLOWING ITEMS MENTIONED IN THIS ARTICLE, ADDRESS INQUIRY TO **CHURCH MANAGEMENT**.

- ☐ Booklet based on survey by Paper Cup and Container Institute.
- ☐ Electric Range
- ☐ Gas Range
- ☐ Food Warmer
- ☐ Steam Cooker
- ☐ Dish Washer
- ☐ Potato Peeler
- ☐ Tables
- ☐ Table Truck
- ☐ Chair Truck

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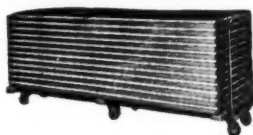
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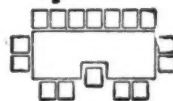
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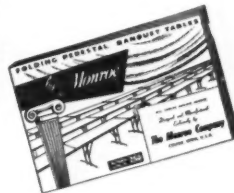


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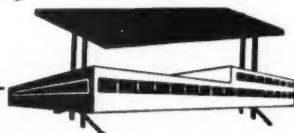


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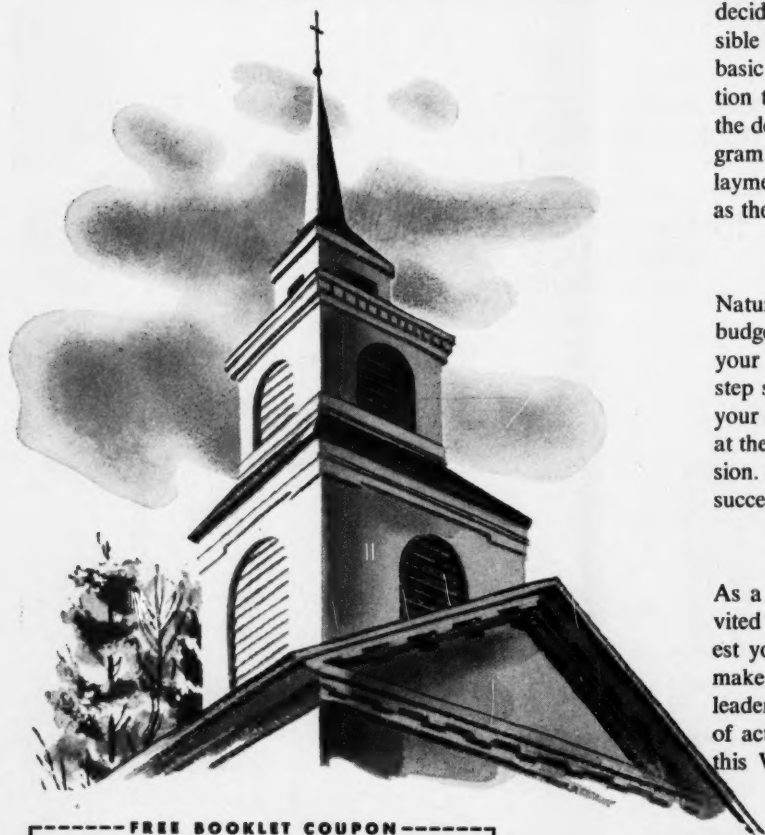


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The pastor is referring to the Wells Complimentary Conference. This is simply an informal meeting at which a Wells officer guides your church leaders through a self-study of your financial needs and fund-raising potentials.

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Best Time to Hold a Conference

Naturally, you shouldn't make any building or budget fund-raising plans until you know what your church's potential is. So the logical first step should be to "meet with Wells" to analyze your situation. The best time to contact Wells is at the first mention of building or budget expansion. Our experience proves this to be the most successful procedure for the church.

How to Arrange a Conference

As a church leader or clergyman, you are invited to call collect or write the Wells office nearest you. The regional office will be pleased to make an appointment to meet with responsible leaders at your church to help you create a plan of action. There is no charge or obligation for this Wells service.

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